THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors.

CENTRAL ILLINOIS.

The religious retrospect of the winter and spring is cheering. Many of the churches of this region have been blessed with revivals, and few have failed of experiencing an increased interest in religion, and some conversions. There has been less religious controversy than has been known in former years, so that it can almost be said that the churches have had rest and been edified, and walking in the fear of the Lord and the comfort of the Holy Ghost, have been multiplied. The accounts from the churches at Griggsville are the most remarkable that have yet been heard; but they need not be repeated, as they have already found their way to *The Independent*.

The prospects for the coming summer are not unfavorable to the cause of religion. There is, as yet, little if any political excitement. Little spirit of speculation has yet manifested itself, though there will probably be some created by the bringing into market of lands on the line of the Central Railroad. There is not now any appearance to indicate that exciting questions will come before the people, except the election of Governor and President. The promise of crops is good as far as can be judged, and there is every reason to hope that the people generally will be actively and profitably employed.

The emigration to California from this region is very great. There are also many going to Oregon. Many of these emigrants are persons of small means and have been unsuccessful in business here.

The proposed Congregational Convention meets with the general and hearty approbation of Congregationalists in this region. They desire it as a means of strengthening the ties between eastern and western men, of calling public attention to what Congregationalism is, and of stating definitely and plainly its friendly spirit to all other evangelical denominations, notwithstanding its disposition to extend itself by all fair and Christian means. Will not the churches at the East, and especially those of New England, meet their western brethren in full numbers, and make the gathering prove a *re-union* of the large, scattered, and increasing family?

The sentiments expressed in recent editorial articles in *The Independent*, in regard to the relations of Congregationalism and Presbyterianism, fully accord with those of Congregationalists in this region. I have not heard a dissenting voice among all whom I have met for months, from the soundness and justice of the views referred to. Great satisfaction has uniformly been expressed at having such sentiments proclaimed in opposition to those which some Congregationalists are actually, if not designedly, aiding to spread.

The offer made by Mr. William Backus through the *Home Missionary* to furnish drafts, specifications, and plans for feeble churches, is an exceedingly well timed one, and will make many churches sigh that something similar had not occurred to some benevolent architect's mind long since. The aid which Mr. B. will thus render the cause of church-building and extension will equal what any one individual can hope to accomplish, if money saved the churches is equal to the same amount expended from the treasury. Many a church might have saved hundreds of dollars by having such suggestions as he will give. DELTA.

CENTRAL ILLINOIS, May, 1852.

For the Independent.

THE SPIRITUAL MANIFESTATIONS AND MODERN SCIENCE.

Most of our readers will have heard, ere this sheet reaches them, of the remarkable confession by one of the Judges of the New York Court of Appeals, of his faith in, and personal experience of, the reality of the recent gross delusion about the spiritual world. This gentleman, who, so far as we know, is worthy of all respect, personally and professionally, and whose judicial station makes his movements matters of some public interest, has freely committed himself to the declarations which rumor has for some time predicted as about to appear from his pen; and has commenced publishing a narrative of his experience in the revelations from the other sphere.

The vision itself contains nothing remarkable; being such simply as any tolerably intelligent Swedenborgian might dream with his eyes open. It presents two contrasted views. In one, multitudes of spirits, from this and other planets, with musical instruments, were "rejoicing that a communication had at length been opened between this and the spirit land;" and Newton, Franklin, Penn, and others, were babbling about gravitation and the Odic force. In the other, immaterial criminals were re-perpetrating their former crimes upon phantom victims: the ghost of a miser was hoarding goblin gold, and the soul of a suicide striving in vain to cut his spiritual throat. It was subsequently declared by the spirit of that deceased friend who had been prominent in the vision, that heavenly as it seemed, this was "but the faintest ray compared with what is in store for you;" while again, a disclosure equally authentic, pronounced this ghastly vision of crime and suffering only a representation of the present sphere.

As we dwell upon the thought of a delusion so painful and so mischievous, a sentiment of wonder awakens in the mind, at the boldness which has no shame in avowing it. The public mind—at least a portion of it sufficiently large to keep individuals in countenance—seems undergoing quite a noticeable change. We can recollect the time when the acknowledgment of such a faith would have been fatal to the confessor's reputation for sense and judgment, if not for mental soundness; when it would have been received with universal laughter or contempt; when no man would have deemed it worth his while to investigate so extravagant a tale. But now the narrative finds audience, and the narrator gathers courage. He no longer conceals his superstitions, as a weakness of which to be ashamed. He retails his ghostly visions and adventures, not in an under tone, among a small company, to while away a stormy evening hour; but asserts them as facts, promulges them as discoveries, circulates them as news, and seems to expect to find in others the credence which himself has given to the idle suggestions of every anonymous "medium," who seeks to impose on the credulity of an excited nature. Whence comes so great a change? How is it that the settled and resolute disbelief in spiritual communications with individuals, by which the world seemed to revenge its former sufferings from credulity, has thus suddenly disappeared? How is it that the contempt for such studies and speculations, which was at no distant period an essential mark of a well-regulated mind, has given place again to this credulous wonder, this open-mouthed acceptance of exploded fancies?

We are inclined to attribute the change to the influence of modern *science:* and we ask a moment's attention to this suggestion of the cause. It is in no spirit of hostility to science that we thus remark, nor with any intention of reflecting upon scientific men; but only for the purpose of pointing out a deficiency inherent in the very nature of scientific investigation. It is not to be denied that the change has taken place in immediate connection with the largest development of the scientific spirit and the farthest prosecution of scientific researches. Neither can it be doubted, that this whole effort to break down the barriers between the present and the future worlds, is presented under the guise of a scientific system; and by those who profess to be anxious for a scientific view of man's relations to the Universe. Thus far the connection is obvious enough, though neither very important nor very legitimate.

But there is a farther point at which the connection becomes much stronger. The large and rapid development of scientific discovery has broken up the settled associations of the common mind. Unknown agents have been brought to light, to achieve results which are as astonishing as any marvels of the spiritual world. We have triumphed over nature in some of her most impracticable forms. The annihilation of space and time has become a familiar thought; the grandest agencies of the universe have been rendered subservient to the purposes of human life—to the commonest mechanical uses. The process which has accomplished such remarkable results is yet going on, and with even increasing rapidity. New substances are discovered, new agencies detected, new laws established, as science pushes farther into the unknown infinite that surrounds us.

The effect of all this upon common minds is, to obscure the line which separates the possible from the impossible—the credible from the incredible. The wondering soul is bewildered by the visible accomplishment of what seem miracles—nay, more than it had before conceived, even of the miraculous; and stands powerless to exercise any critical judgment upon whatever tale of wonder may come next. The sunshine has learned how to make its mark—Morse has taught the lightning of heaven to speak English: is anything incredible, after that? The newspaper has recounted to astonished readers, for the thousandth time, the achievements of the telescope,—the curious spectator has seen with his eyes, a flea magnified to the size of an elephant. These marvels are multiplied with every year. The method of their production and the limits of possibility, quite surpass even his conjectures. To be sure if Brown, the tinman at the corner, should profess himself able to work miracles with his hammer, that would indeed appear ridiculous; but *science*, that is quite another affair. After so many discoveries in the celestial spaces what may not astronomy achieve? Accordingly when the morning's paper brings the account of the man in the moon, and explicitly declares that the image was formed by a forty-foot reflector, illuminated by the compound blow-pipe, and viewed by the compound miscroscope, what is impossible to such a combination of our most wonderful instruments of discovery in the hands of a champion of science? How shall modest ignorance do anything else than believe?

And not only so, but science has achieved so many wonders that it has created an appetite for the marvelous which continually craves satisfaction. Men ask, Are these things to be the end of our discovery, now that the human mind has fairly broken its trammels?—are there not rather greater things in store for us? This mysterious agent, electricity, which pervades all nature, and even bears so important a part in the functions of the brain and the nerves, has it not some disclosures for us upon those subjects? And what more worthy of investigation than a topic which promises such splendid results? And so every credulous and excitable soul gives open ear; and every lazy knave seeks to make gain of the public credulity; and every enthusiastic and unsettled creature makes solemn research for the wondrous truth which promises so cheap a chance for immortal renown. The dream of personal intercourse with the spiritual world, which so many ages of bitter experience had taught society to despise as idle, and to censure as mischievous, comes up again under the auspices of the dominant influence of our age,—modern science. Let it be only based upon "general laws," let it only take a philosophical form, let it only employ high sounding names and scientific formulas, and the superstition, once so weak and degrading, is exalted into the highest of all truth; and the pursuit of it, once so disreputable and illegitimate, becomes a recognized form of investigation, entitling him who adopts it to all the honors of discovery and greatness.

It were well that scientific men should understand this inherent tendency of their favorite pursuit to unsettle the mind. With all its tendencies to social improvement and intellectual emancipation, science has also a tendency to ensnare, to mislead, to degrade. Indeed nothing can be more humiliating than the position of a *savant* in the presence of such a delusion as that of these pretended revelations. They profess to reveal to him the spiritual world—the facts of his own inner being, the phenomena of the nervous and cerebral action; and through these the reality and the characteristics of a new sphere of existence, with which they hold intercourse. Now when this proposal of such disclosures is made to an intelligent Christian, he turns from it with aversion and contempt. He knows that God has already spoken to man, and disclosed the essential facts of our relation to that invisible sphere which awaits us; and he cannot consent to investigate even what he is assured is only an imposition or a delusion. But the man of science, what is he to do? Must he not betake himself to his experiments and his observations? He is not entitled to such *a priori* and short-hand methods, by anything in his system. Why may there not be a spiritual world like this, in which Newton and his opponents may forever dispute gravitation, as Milton's fiends did free-will and fate? Why may not *their* improving science coincide with ours, in bridging the chasm which separates their domain from our own? Why may not all this be true, as so many intelligent minds suppose?—or even, if only possible, then how eminently worthy of investigation!

And so science must close up its eagle pinions and stop humbly to inquire by what trick some cunning and vulgar woman contrives to produce strange sounds, and give them the appearance of spiritual phenomena; how a table can be made to move a few inches by a medium, &c. And when this delusion is, after endless pains, refuted, the refutation will be dead in a year, and the strange marvel will only grow more attractive with the flight of time, and gather credibility with each newer and more startling discovery of physical laws. And when at last one delusion is fairly worn out, another will only repeat in some new form the same game which cunning and ambition have ever played with superstition and ignorance.

Our only security is in the Word of God, and in the solemn aspect which it sheds over our future existence. Science must learn to know the power and value of *faith*, if it would really stand strong within its own limits, and preserve its cherished domain from the intrusion of fraud and fanaticism. Instead of this, the man of science often undervalues the Gospel, and holds his pursuits as above all obligation to any other than their own inherent forces. Such an advocacy of science is justly liable to the charge of arrogance. It is a proud and profane spirit, out of which naught but delusion and mischief can grow. Science must bow in humility before God—acknowledge that it has no wisdom which can guide the soul in the way of salvation, or secure society from superstition and imposture. The scholar and the savant must submit to be enlightened by the glorious gospel, and join the Christian in holding up the Word of God to the world's highest reverence and deepest love. Only under that guidance shall science become a teacher of unmixed truth, an agent of unmingled good to man. CHURCH.

FROM OUR IOWA CORRESPONDENT.

[By an oversight, the charge by our esteemed brother against the editors of *The Independent*, contained in his last published letter, was left to go out unaccompanied with the proper explanation, which had already been made to our friend, and accepted by him as satisfactory. His reply to the *New York Evangelist* never reached us, and for that reason alone has never appeared in our columns, although the principal allegations and proofs, we believe, have been adduced by him in other connections. It is understood that the editors of this paper are not to be considered as responsible for the letters of our correspondents, except for the propriety of publishing. Although not prepared to indorse every one of his positions, we know that he represents the views and feelings of very many at the West, and is therefore entitled to and has enjoyed ample use of our paper.]

DUBUQUE, IOWA, March 9, 1852.

To the Editors of the Independent:

GENTLEMEN:—I have read carefully all that has appeared in *The Independent* in opposition to the position I have taken and the statements I have made in respect to western colleges, and as yet see no reason to believe that I am essentially wrong. "To err is human," and therefore I will not aver that I have been *minutely* correct in all that I have said. But as to the *general* view I have taken of the matter, and the main facts asserted, I am only more and more satisfied that I am right. Will you allow me now to add a little more, not in a spirit of controversy, but for the purpose of explanation, self-defense, and vindication of the truth. I have none but the kindest feelings towards the brethren who have so harshly denounced me, and towards our Presbyterian friends. Pres. Sturtevant says that if I knew the latter as well as he does, I should speak very differently of them, implying that I have treated them harshly or unjustly, or denounced them. If I have done so, it has been unintentionally, and I am not now aware of it. I have advocated a change of policy and mode of operations on our part, in respect to them, for *various reasons*, not the least of which is that we may live in peace with them, as with other denominations, and which end I believe can only be permanently secured by separate denominational action in *some things*, not all. We may act together in Bible, Tract, and Sunday-School Societies, as we do with other denominations, and I see no serious difficulties in co-operation in the *foreign* missionary work with them, as with the Reformed Dutch, nor in the college enterprise, provided there are sufficient safeguards against the perversion of the institutions aided, to sectarian purposes, on either side. But in *home* missions, of all operations, it seems to me that no two denominations, differing so fundamentally in ecclesiastical polity, can long harmoniously act together, nor do I believe it wise to attempt it. Each denomination is hampered in its movements for church-extension, jealousies will arise in reference to agencies, and missionary committees and boards; and while human nature is as it is, there will be "emulation and strifes" in respect to the planting of new churches, so that to "keep the unity *of the Spirit* in the bonds of peace," it is better that each party should act by itself. Such attempts at external union have always proved abortive. Baxter made it a favorite object, but labored for it in vain. We tried it with our O. S. brethren, but it would not *permanently* do, and now as between us and the N. S. brethren, things are fast tending to the same result as in the case of the O. S. The "Plan of Union" is virtually abandoned. And why do we need such a "plan" or any "plan" with respect to our N. S. brethren rather than with the O. S., the Baptists, or the Methodists! There is as much harmony between Congregationalists and them as between the Congregationalists and N. S. Presbyterians.

But to the college question. One of my correspondents remarks that if there is so much indifference among eastern Congregationalists as you suggest, on the question whether the colleges and theological seminaries they endow are Congregational or Presbyterian, there is the more reason for such an exposé as I have made. He thinks if they knew more of the facts in regard to college and home missionary operations at the West, there would be less of that indifference.

In reference to what has been said by Mr. Baldwin, Prof. Allen, and Pres. Sturtevant, it is first of all worthy of remark that none of them have disproved, or attempted to disprove my statements, except the first named gentleman, and *he conclusively established them*, so that he left me nothing to do but to draw upon his own statistics to demonstrate that I was right. He admitted all that I asserted, and proved up my assertions. As to Prof. Allen and Lane Seminary, we have nothing but a broad and flat denial, with the single exception of the fact that he was employed by a Congregational church in Cincinnati to procure a minister for them in New England! He intimates that it is easy on my part to make assertions, but forgets that it is just as easy to make denials. He does not deny that every professor in that seminary is obliged to declare his adhesion to Presbyterianism, and that he himself is professor of Church Polity, and gives lectures and lessons in which he does and is obliged to do so in order to keep his place, in which the Presbyterian polity is inculcated. Repeated attempts have been made to wrest the institution by law from the hands of its trustees, on the ground that it was not Presbyterian; but the officers have triumphantly vindicated their claim to distinctive Presbyterianism. I have testimony from a recent graduate that Presbyterianism is earnestly taught in that seminary, and that no young man can go through there unbiased. It was only recently that a gentleman was called to an important professorship there (that of Theology, I think), who is one of the most earnest distinctive Presbyterians in the Northwest, and who has done perhaps as much as any other man to counteract the spread of Congregationalism. But enough. My assertion stands against Prof. Allen's denial, and he has offered no evidence to rebut the proof I have afforded. When he does, then I will substantiate all that I have said by as many affidavits as may be required, viz.: that "it is generally understood that Lane Seminary is to be employed as a denominational engine."

I come now to Pres. Sturtevant's letter in *The Independent* of Feb. 26. And allow me to say that I noticed the spirit in which it was written, with, I am sure, as much "surprise and regret" as he read my article on which he animadverts. He admits that his feelings were disturbed when he first took up his pen, but certainly he ought to have been more cool, and to have written more carefully, after the long period that elapsed before he actually made his reply. I observe what he says of the "respect and affection" with which he has been accustomed to regard me, and I have always reciprocated it; nor shall his harsh language towards me, nor the fact that he "intensely differs" from me on this subject, alienate my feelings. A Christian brother may differ from me much on such questions, yea, "intensely," provided he be honest, and I will love and respect him still, and not call him by hard names, nor stigmatize him as a "narrow and sectarian" bigot. I will also receive his "fraternal exhortations" with all humility, albeit they are not in the kindest spirit, and although I may believe him to be mistaken, while yet I insist on retaining my own opinions until I am *convinced* that I am wrong. Mere hard words and mere hortatory appeals are not efficacious in changing men's views.

But as to the main points at issue, Pres. S. entirely misapprehended my article, and egregiously, I do not believe willfully, misrepresented me. He first asserts, without foundation, that "the paragraph [in my article] in regard to Illinois College, is designed to diminish the confidence of New England Congregationalists in the institution. J. C. H. seems to suppose it to be fitted to accomplish that end. With *The Independent* I rejoice to believe that he is mistaken." I can only say in reply that the paragraph in question was designed for no such thing. I utterly disavow it; and moreover, *The Independent* never imputed such a motive to me, and never rejoiced that I was mistaken in thinking it adapted to accomplish that end. I have had no wish to injure any college, but only to bring out facts in reference to those aided by Congregational funds in respect to their control. Pres. S., in the same connection, speaks of my "erroneous statements of facts," but offers no proof that I am mistaken. He does not say that a large majority of the trustees are not Presbyterians, but leaves us to infer that they are. This was *all* that I charged, and this he does not deny or attempt to disprove.

He then goes on to say that "the [my] communication has been read by Congregational friends around the institution, with little sympathy with the feelings of the writer." This I shall not deny, but I do know that the very reverse is true of many in other parts of Illinois and other parts of the Northwest. A friend writes me that an alumnus of that institution, not very far from Jacksonville, was surprised at Mr. Baldwin's statement, since he (the person referred to) knew that "most of the lay members of the Board of Trustees were Presbyterians," and plainly intimating that he sympathized with my views.

Pres. S. continues, "I deny that the controlling power is so located that in case of a rupture between Congregationalists and Presbyterians, this college *must* become Presbyterian." Now he must have read my article very hastily, and have been blinded by his "disturbed feelings," or he could not have so misapprehended me. I made no such assertion as he so vehemently denies. I never said that Illinois or any other college *must* become Presbyterian in the event of such a rupture as that referred to. I only stated, what he has not denied, that in Illinois and the other institutions specified, there was a large majority of Presbyterian trustees (and Mr. Baldwin admits it), so that, in case of a dissolution of the union, they *might* be seized upon and made Presbyterian. I only asserted the *possibility* of the thing from the constitution of the board of control. I also expressed my *belief* that such would be the result; but it was only an opinion, in regard to which Pres. S. or any other person has a right to differ with me. I simply stated the facts as to the control, and avowed my belief, founded on all past experience, as to what would be the result in a certain contingency. I have learned that it is not safe to trust too much power even in the hands of good men, who may be tempted to abuse it *to the glory of God*. Look at the struggles for institutions and churches, and other property, between Old and New School Presbyterians, between different branches of the Methodist church, and the thousand quarrels that have occurred in local churches. There have been as good and pious and well-meaning men involved in these contests as any that now are to be found in the Board of Trustees of Illinois College. We all need to pray, "Lead us not into temptation," and to avoid all occasion for it ourselves, and to take it away from our brethren. I would not like to be answerable for all the abuses of power, on either side, in case of a violent rupture between Congregationalists and Presbyterians.

The whole tenor of Pres. S.'s letter goes to represent me as a violent sectarian, and aiming at the most narrow and bigoted ends; and there is much in his article that is uncalled for and unbecoming as to "narrow and sectarian views," and the "bitterness of sectarian strife." Pres. S. declares that the trustees will never "yield to sectarian dictation," or to "sectarian control," and he plainly implies that I would insist on every institution being Congregational. I have expressed no such desire, and set up no such claim. He also says, "I must assure him that the very feature of New England Congregationalism which renders it most worthy of affection, is its preference of the Gospel to sect, and its hearty co-operation with disciples of Christ of other names in planting Christian institutions, &c., that feature which is in direct and fatal opposition to the spirit of the letter in question." Here is another hasty misapprehension and misrepresentation. I have never objected to co-operation with others in the college enterprise. I have only insisted that Congregationalists should share in the control of institutions that they help to endow. Even Mr. Baldwin says, "As things have been, the largest share of control has been with Presbyterians, while Congregationalists have contributed *much the larger share* of funds." [See last Report of the Collegiate Society for statistics of contributions.] He adds, "It is therefore but a matter of common justice that Congregationalists should share in the control of them." To this remark I added, in my former article, "*This is all I claim.*" So far from desiring the institutions to be Congregational or sectarian, I expressly said—and Pres. S. must have been very careless not to have seen it—"There should be an article in the organic law of all partnership institutions, that *neither* party should ever control them for denominational purposes." And yet in face of this I am accused of sectarianism, and narrow and bigoted views. Let me in turn "fraternally exhort" brethren when they engage in discussion to be careful, and weigh their language, and be *sure* that they do not misapprehend and misrepresent their opponent.

But enough on these points. I only wish to add a few brief extracts from letters received from various correspondents, to show that I do not stand alone, and that there are those who sympathize with my views and feelings. A leading minister in this State suggests that he may write to you and other eastern editors, and say that, "while we your brethren do not indorse every individual statement of yours, we do indorse your correspondence generally," and he particularly signifies his satisfaction with what I have said as to the colleges. A professor in a western college writes, "I am glad you said what you did in reply to Mr. Baldwin. You established your position, in my judgment, most satisfactorily. The argument lay in my mind nearly as you expressed it. It will do good." A cool and judicious experienced minister of *Illinois*, formerly from New England, says, "I have read with interest all your letters, and while I would not say anything to make you *over*-zealous, yet I hope you will go on, for you are doing a good work." A prominent minister in *Michigan*, referring to my article on colleges, says, "That *is* right. Let the *truth* come out. Brethren in this State say *amen*. Keep self-possessed and do not be intimidated by the ecclesiastical 'powers that be.' Let Presbyterianism at the West grow legitimately—but surely eastern patriarchs should know whether they are blessing the first born or not—whether Esau or Jacob." A minister of influence writing from this State to a Boston paper, after alluding to the criminations and harsh epithets bestowed on me, says, "I regret exceedingly that a spirit so unchristian has been manifested in some of the replies. There was no occasion for it. From a personal and intimate acquaintance with 'J. C. H.' I have the best means of knowing that he entertains the kindest feelings towards Presbyterians, and that his motives in publishing his statements are far from being unchristian." A liberally educated *merchant* writes me from Michigan, expressing great interest in the discussion which has arisen on western affairs, in the eastern papers, and says it cannot fail to do good, and hopes I will continue it. He fully indorses my views, and says, "My experience and observation have led me to my present views, and I am persuaded could brethren at the East see things as we are compelled to do who are on the ground, they would agree with us." Another intelligent and experienced layman writes me at length from Wisconsin, detailing his experience and observation in western New York, and further west, and expressing his concurrence with my views. An aged minister in Ohio, formerly of New England, writes me a long letter and rejoices at the course I have taken, but fears my *courage* will fail amid such furious onsets upon me. In fine, I could quote from my eastern and western correspondents at any length in the same strain. But here I leave the subject, and shall not trouble you with more in reference to the college question, unless absolutely demanded in self-defense.

Respectfully yours, J. C. H.

For the Independent.

INFIDELITY AND INTOLERANCE IN PRUSSIA.

It was about the year 1840 that the Rationalism of Germany, which had hitherto been confined for the most part to the circles of the learned, the lecture-rooms of the professors, and the volumes of the metaphysicians, began to make its way into the walks of every-day life. The leaders of the movement were pastors of Protestant churches, in the vigor of life, of irreproachable character, men of enthusiasm and eloquence, and thus well calculated to influence the minds of the masses. The most prominent among them were Uhlich of Magdeburg, Wislicenus of Halle, Rupp of Königsberg, Baltzer of Nordhausen, and König of Anderbeck. A meeting of sixteen clergymen of like sentiments and aspirations, in June 1841, formed the germ of the great movement. They exchanged sympathies and concerted measures for action. They resolved to bring about a reform, to wake up the slumbering churches of Germany. But they had brought with them from the universities the new metaphysics, and so they determined to remodel the doctrines of Christianity so as to suit them to their rationalistic views and the spirit of the age. Accordingly they agitated, they held meetings and made speeches, they established journals and scattered thousands of pamphlets among the people. They announced the beginning of a second German reformation which was to be as great an improvement upon the reformation of Luther as that had been upon Popery. They called themselves *Lichtfreunde*, Friends of Light. They preached against the lukewarmness of the church, and the empty formalism of the orthodox faith. Thus they drew down upon themselves the hostility of the Protestant hierarchy and of all those who adhered to the old faith. They were denounced as heretics and called upon to leave the established church. But they increased at a wonderful rate in spite of all opposition. They did not think at first of separating their connection from the established church. This step was hastened by the conduct of their enemies. It was in Königsberg, the home of Kant, that the first formal secession took place. The *freie evangelische Gemeinde*, free evangelical congregation, under the pastor Rupp, was the first fruit of the seed which the transcendental philosopher had sown fifty years before in the same place. But Königsberg was not the center of the movement. It was too isolated, being situated in a corner of Germany, far to the north-east, almost on the confines of Russia. The seat of the agitation was in Saxony, the home of Luther, in Magdeburg, where he spent a year of his youth. Here the pastor Uhlich, who had just been suspended from his office by the consistory, organized Oct. 21, 1847, the most flourishing of all the free congregations, numbering more than 7000 members. Hundreds of pastors and churches immediately followed his example, and thus a numerous and formidable sect was formed at once in the heart of Germany. The belief of this sect may be readily inferred from what has been said of their preachers. They reject the authority of written confessions of faith as fettering the freedom of opinion. They allow every one to interpret the Bible according to his own understanding (*Vernunft*). No congregation is bound by the resolution of a general assembly, and no individual by his congregation. All shades of unbelief are represented among them from the new school Unitarianism of our country down to the rankest atheism and pantheism. In general however they reject the inspiration of the Bible as commonly received, also the doctrines of depravity and redemption. "Christ is only a man with divine capacities and exalted virtues, the Holy Spirit nothing more than the spirit of love and truth which has animated all good men from the beginning of the world. Baptism and the Lord's Supper are no sacraments, they are only marks and symbols of Christian confession. Christianity is no mere rule of faith, but essentially a practical rule of life." In contrast with the coldness and formalism of the Established Church they lay great stress upon the importance of practical religion. They are no scoffers. No one doubts their sincerity and their desire of reform. If Christianity consisted altogether in works they would undoubtedly be almost the only true Christians in Germany. Universal philanthropy, practical benevolence and uprightness of life, form the burden of their sermons and the substance of their teachings. Charity for the frailties and sympathy with the sufferings of their fellow-men, in fact all the Christian virtues, appear to abound and flourish among them; and it has been statistically proved that proportionately fewer crimes have been committed by their members than by any other class of community. Parallel to this movement in the Protestant church and of the same nature with it, but at the same time altogether independent of it, was that which sprung up in the Roman Catholic church of Germany, under the direction of Johannes Ronge. The announcement of the exhibition of the holy coat at Treves in 1844 gave Ronge the same opportunity of coming out against Romanism which the peddling of indulgences by Tetzel had given Luther. His letter to Bishop Arnoldi, of Treves, and its wonderful consequences, are familiar in America. He seceded immediately from the Romish church and organized the first *Deutsch-Catholische Gemeinde*, German-Catholic congregation, in Breslau early in 1845. Thence he traveled through the length and breadth of Germany preaching and establishing churches. Multitudes flocked to hear him, and thousands left the old Catholic church to join the German Catholics under Ronge. But what was the substance of his preaching and what were his doctrines? It is a deplorable fact that Ronge did not leave the ranks of Romanism to become a Protestant. He commenced dealing his blows against the orthodox church no less heavily than against that of Rome. He did not struggle simply to revive religion, he determined also to revolutionize it. He did not attack merely the existing form of church government and the Pharisaical hierarchy of the evangelical establishment of Prussia, but he laid his axe at the very roots of the apostolic faith. The doctrines which he preached were rationalistic. They were like those of the *Lichtfreunde* mentioned above. He protested against Protestantism as well as Romanism. Nor did he confine his agitation to the sphere of religion. Heedless of the warnings of his friends, who held up before him the example of Luther, he commenced preaching social and political reform. He fancied himself called upon to strike out a new and original path, to improve upon Luther's plan. "But I ask these," he replies, "would not Luther appear to us much greater if he had used the weight of his influence towards freeing the enslaved peasants?" Encouraged by the success of his letter to Bishop Arnoldi, Ronge addresses himself to the King of Prussia. "Yes," says he, "hear it, Frederic Hohenzollern, I repeat it to you, you will be hurled down from the haughty height of your power, and a terrible judgment will come over you, just as sure as you have outraged humanity, and because you have done it." Thus Ronge aspired to put Popery and Protestantism, the spiritual and temporal powers, the priests and princes of Germany all at once under his feet, and he is now a poor exile in England, a member of the German Agitation Union in London. He has just published (April 17) a letter in the *Daily News* in which he strives to enlist the moral power of English Protestants against the rapid increase of Popery and Jesuitism in Prussia. But the religion which he would propagate in Prussia would be as little acceptable to English Protestants as even Popery.

It remains to speak of the treatment which the two sects, whose origin has been sketched above, have suffered from the authorities. The present King of Prussia came to the throne with the honest intention of allowing his subjects the perfect freedom of conscience which had been enjoyed under his ancestor Frederic the Great, which, however, had been violated by his predecessor in his persecution of the Old Lutherans. Accordingly, in order to quiet the fears of the new dissenters, he issued a patent, dated March 30, 1847, in which it was promised that full freedom of worship and the perfect enjoyment of all their civil honors and rights should be continued to those subjects who might see fit to leave the Established Church. But this did not secure the seceders against vexations from the churches which they had left. The Papists, who since 1815 have enjoyed equal privileges with the members of the Established Church, being subjected to none of the usual disabilities of dissenters, pursued the *German-Catholics* with the hostility which they have always shown towards heretics, and the Protestant hierarchy seemed to emulate their zeal in the manner in which they treated the *free evangelical congregations*. All manner of influence was used with the Government to exclude them from offices of trust and restrict them in the exercise of their rights. The Government too often yielded to such counsels, and the dissatisfaction produced by these petty persecutions furnished fuel for the revolution of 1848. After the revolution came the re-action, and with it a spirit of intolerance towards the new dissenters which seemed to aim at their total ruin. Sympathy of feelings in view of the common danger now drew the two sects nearer to each other. They had never been hostile. Their belief and their sentiments were substantially the same. Even before the revolution they had thought of union. They now resolved to carry it out. Delegates from both sides assembled for that purpose, in May 1850, at Cöthen, the capital of a small principality between the kingdoms of Prussia and Saxony. Scarcely had the deliberations began when the meeting was dissolved by the police at the instigation of the Prussian and Saxon Ministries. Since then no attempt at a formal union has been made, and yet the two sects are none the less virtually merged in one. People who were once Catholics now worship together as brethren with those who were once Protestants. They stand on the same footing with respect to the authorities. Since the reaction from the revolution began, the Prussian Government has followed the steady and deliberate purpose of exterminating them altogether. It pursues a piecemeal process, instead of making a clean sweep all at once as has been done in Austria and Bavaria. It is in vain that they appeal to the Constitution, which guaranties "the freedom of religious confession, of uniting in religious societies, and of the public and private exercise of religious rites." The Constitution (dated Jan. 31, 1850) is a miserable piece of patchwork, sweetened with phrases which smack of liberty, to gull the people, and fenced about at the same time with conditions and exceptions, restrictions and provisos, which serve as refuges to the emissaries of the Government. The Ministry takes it upon itself to decide whether the societies in question are religious or not, and it spares no pains and shrinks from no injustice to stigmatize them as political, and aiming at the destruction of law and order. This is always the pretext with which the organs of the Ministry seek to justify its course, and in order to give it the appearance of plausibility, a system of house-searching, letter-breaking and espionage is resorted to, and material thus scraped together with which to blacken over their character and impugn their motives. It seeks especially to make capital out of the conduct of Ronge, though the societies admit that he has done great injury to their cause, and many of them have publicly disapproved of his course. It is indeed very natural that their system should tend to republicanism, just as Calvinism naturally tended to Puritanism. The conduct of the Ministry is only hastening the process, by forcing them into opposition and embittering the hearts of those who were once well disposed towards the Government. It would be very strange indeed if these societies were not converted by this treatment into the very seed-plots and hot-beds of revolution. But neither the disavowal of political objects, nor rigid abstinence from political topics in their meetings, is sufficient to rid them from the suspicions of the authorities. On the 29th of last September the final ordinance was issued by the Ministry, in which the police were instructed to treat them all without distinction as political clubs dangerous to the peace of society. The story of the wrongs they have suffered since then will form a dark chapter in German history. Police officers are stationed at the side of the preacher to watch his words and break up the meeting if anything sounds offensive or ambiguous to their ears. Corporative rights have been withheld from them in order to prevent them from building churches of their own after they have been excluded from the old ones, and in some cases the use of the cemeteries to bury their dead has been forbidden them. Their teachers are not allowed any longer to establish schools or even to give private instruction. Their preachers have been expelled from their parishes without judicial hearing, on false pretexts, without a shadow of justice. The keepers of public houses have been forbidden to furnish them a place of meeting on pain of losing their license. The spirit of intolerance has not stopped here. The privacy of domestic life and the sanctity of the household have been violated, and ties have been dissolved which no earthly power can rightfully put asunder. Ladies at the tea table, friends gathered together for an evening visit, have been suddenly surprised by police officers and notified of their instructions to disperse all members of these societies wherever they found them together. Married people with families have suffered the indignity of hearing their marriages pronounced null and void, and their children illegitimate and incapable of inheriting the names and property of their fathers, because, forsooth, a dissenting clergyman had performed the ceremony.* In spite of all this persecution, however, or perhaps it may be said rather in consequence of it, new additions are constantly made to their numbers, so that they now count no less than a million of souls, the greater share of which are Prussians. No less than a thousand published works, besides five weekly journals and three larger periodicals, are devoted to their cause. One of their preachers, (Schroeder,) despairing of success in attempting to heal the divisions which had sprung up in his congregation at Worms on the Rhine, has emigrated to New York and established, under the name of *Theopholites*, the first society of this kind in America.

It may be asked, if in so enlightened a State as Prussia, among so many men of learning, there are none to raise their voice in opposition to the policy of the Government. There are indeed such, though their influence is very feeble in these re-actionary times. Such was the venerable Neander, so long as he lived. In the legislative chambers of Prussia now sitting in Berlin, notwithstanding their peculiar constitution so as to exclude all popular representation, there are a few brave and honest men—men who hold fast to the genuine faith of the Apostles, and yet stand up manfully in the name of freedom of conscience and justice to oppose the Ministry—men of the old Prussian stamp, who denounce the present policy as degrading to the State which was once distinguished above all others as the State of religious toleration. Especially worthy of notice are the names of Lette, for twenty-five years judge of one of the superior courts of Prussia, Baron Von Forsner, a colonel in the army, out of service, and Von Bethmann-Hollweg, a wealthy nobleman from the Rhine, an eminent jurist and Professor Emeritus at the University of Bonn. These are members of the first Chamber. Of those belonging to the second Chamber should not be omitted the names of Baron Von Vincke, well known as the most eloquent champion of constitutional liberty in Germany, with his coadjutors Counts Dyhrn, Simson and Beseler. Such men should be known and remembered in America; they deserve the sympathy and support of all friends of freedom and justice.

* * *

* The following well authenticated case, and such cases are of frequent occurrence, will serve to illustrate the above statement. A citizen of Guhrau, in Prussian Silesia, and a German Catholic, was united in marriage by the priest of the same sect to a woman of the Unitedstand Church. In 1851 he moved with his wife and two children to Glogan, his birth-place, where his parents also still live. He immediately announced his intention of residence according to the law to the authorities, but was astonished with the answer that he himself would be permitted to remain there, but not his wife, for she was not his *lawful* wife. He was also forbidden to practice his profession as an instructor on the ground that his relation to this woman disqualified him. The husband was therefore to be separated from his wife and prevented from following the business which was his only means of support, and the mother was to be driven from Glogan; what was to become of the children was undecided. The only way to avoid these consequences was to get themselves married in the forms prescribed by the Established Church. But it so happens that no provision is made in Prussian legislation for cases in which only one of the parties intending marriage is

of the monarch would lead you to suppose, but an intelligent monster, in which the brute and the fiend were nearly equal. When I hear the talk which is now so common, of the moral results which are likely to accrue from the diffusion of knowledge, I ask, do facts justify the expectation? I think of Rousseau, who was alike distinguished for his intellect and his vice—of the profligate Mirabeau, the most commanding intellect, perhaps, which France in his day could produce; Napoleon comes to my remembrance, the man of the greatest mental capacity, not only in France but in Europe, but who was, withal, 'a boundless liar,' a thief, an assassin, a shatterer, 'a scamp Jupiter,' as he was well called, who trod upon the neck, and waded through the blood, of thousands, that he might obtain the object of his ambition; the name of Byron presents itself—Byron, who rose at one bound to the very pinnacle of fame, who was familiar with Nature in her wildest and softest moods, but who, with all his genius, and all his fame, was, ere he reached life's meridian, a worn-out debauchee, weary of living, and yet unfit to die."

He spoke of the spiritual wretchedness of multitudes far removed from the ameliorating influences of the Gospel:

"From some cause or other, the measures which the Church employs exert no influence on those by whom their influence is most needed. In the very neighborhood of the sanctuary there are thousands who never cross its threshold, and to whom the Gospel is never proclaimed. They crowd to your fields, they throng to your public houses, they lounge about their homes in idleness, or are engaged in some employment having nothing congenial, but directly at variance with the sacred character of the Sabbath day. (Hear.) Nor is the condition of these parties in relation to Christianity merely a negative one; that of many of them, at least, is one of direct antagonism. Religion is so associated in their minds, that the slightest allusion to it excites their intensest hostility; its badges, its professors, but especially its ministers, are the objects of ridicule and scorn. To sneer at it is manly; to seek its destruction is to prove yourself a benefactor, and to merit the gratitude of your country; to profess it is an indication of weakness or of fraud; to be completely devoted to its promotion is to practice an organized and systematic deception, for the furtherance of some sinister end. (Cries of Hear, Hear.) That this is no exaggerated description of the condition of the working classes, especially in our manufacturing towns, you are very well aware."

Neither mere knowledge nor the advocacy of virtue, nor the modern popular skeptical philosophy, would convert the irreligious.

"Take a man of ordinary intelligence—a man more intelligent than many who understand the Gospel sufficiently to be sanctified by it, and to have derived from it a good hope of future glory, and try to find out for him in the writings of Carlyle, Emerson, Parker, Morell, and the others, an answer to the question, 'What must I do to be saved?' and you may, by the uncouthness of your inquiry, attract his wonder or divert his mind a little from his own sorrows, but you can get no reply which can soothe his difficulties or dispel his fears. (Applause.) Go and preach this philosophy, as Peter did the Gospel to a miscellaneous multitude, and you may by the peculiarity of your manner attract their attention, or by the appositeness of your illustrations excite an approving smile; but how many will you send home 'pricked to the heart'? How many will go into their closets to weep and to pray, to regret the past and resolve on future amendment?"

He would not plead for "another Gospel" to be preached to the millions; but suggested that there were other means of bringing the Gospel into contact with the millions:

"Our church and chapel services, as ordinarily conducted, are useless, if the parties will not attend them; nor is the preaching there always best adapted to the peculiar modes of thought of our working men. If they will not come to hear the Gospel, we must convey it to them; and we must present it in a manner most likely to overcome their prejudices, to arrest their attention, to secure their belief. He who bears it must be a man fitted to gain their confidence; he must go to them not hedged about by an assumed sanctity, nor with a supreme dignity, nor with the stiff forms of officiality and conventionalism—not assuming a patronizing air, not meeting their doubts with threatenings of damnation, as if their unbelief were a personal offense, and he were glad of an opportunity of personally retaliating. He must go with the eye, and the ear, and the heart of a man who sympathizes with them in their struggles, who would gladly lighten their burdens and better their present position, while he seeks to prepare them for eternity. (Applause.) He must treat them as his equals; he must address them as a brother addressing his brethren; he must appeal to their candor for a hearing; he must fairly weigh and courteously meet their objections; he must distinguish between religion and its professors—between the Christianity of the New Testament, as exhibited in the life of Christ, and the Christianity of the present day, as exhibited in the lives of too many of its professors."

Rev. C. Stovel, of London, who followed, could have wished that the proceedings had closed, as far as speaking was concerned, with the speech of Mr. Landells, and the remainder of the service consecrated to devotional exercises; and addressed the meeting in the spirit of this observation. The Hon. and Rev. Baptist Noel followed. His address was marked by simplicity and pious fervor. He rejoiced in the efforts of all in every church who were laboring in the spirit of the commission given them by our Lord—these were the salt of the earth. Alluding to what had been accomplished, and the obstacles and opposition encountered, he stated that—

"Fifty churches, now independent and self-supporting, had found their origin in the labors of this ninety-one and ninety-two associations, and others were in whole or in part sustained by those exertions. What was our duty in regard to them? Surely, when they were opposed by the aristocracy, it might be, of the neighborhood, by the Established clergy, and by all who possessed influence and power; when passion, prejudice and enmity were combined against them, it was our duty to let them feel that they had our support in contending with these almost overwhelming difficulties—our aid ought surely to be effective. The evangelist, when carrying the Gospel to the towns and villages, ought to feel that his physical wants were supplied, and his domestic comforts cared for, that he might give his whole work to the evangelization of the neighborhoods in which he preached. There was another thing which the society ought to do even more systematically than it had ever done. The ministers of the various churches should successively visit the small towns and villages where the work had been commenced, so as to encourage the laborers in their toil, that the people might see that their pastor or their evangelist did not stand alone, but that there were many others who thought and felt with him."

He spoke of the wants of those intelligent, moral, but irreligious artisans, who stand aloof from religious bodies. He thought there should be a special agency of Christian brethren to address the workmen in public rooms and halls, to reason with them, to listen to their objections, to candidly weigh and answer them. This done, in charity, and faith, and patience, he believed many would be won to the Gospel of Christ.

"A friend of his in Paris, who was himself drawn from the working classes, and who retained a strong feeling of sympathy with them, had been brought to the feet of Christ, and in those troubled times he had been reasoning with so much success amongst the Socialists as to win a very marked sympathy and excite a deep interest in their minds. Indeed the priests so dreaded his influence on that class—for he was through Protestant—as to induce the Prefect of Police to forbid his meetings altogether. Such a man as that could do incalculable good. Why not, then, draw from that very class those men whose abilities were of the highest order, and who, having all the sympathies which circumstances could give with the class amongst which they had been placed, might bring before them the Gospel of our Lord for their eternal happiness? But let it be ever remembered that no lower motives should govern us in this work. Our object should not be to promote sectarian interests, or merely to raise the lower classes to dignity and power, or any inferior object of that kind, which might be incidentally the result of our efforts; but it should be to save men's souls, to honor God, to manifest the power of his truth, and bring the whole world to do homage to the great revelation which he had made of himself, and to that blessed Redeemer on whom all our hopes depended."

METHODIST MISSIONS.—At the late meeting of the General Missionary Committee in New York, the following appropriations were recommended to be made by the Board of Managers of the Missionary Society of the M. E. Church for the ensuing year:

Domestic Missions,	$77,675
Home Missions,	15,000
Foreign Population,	10,000
Indian Missions,	12,500
Germany,	12,500
Scandinavia,	12,000
Continental,	10,000
Bremen,	5,000
Total,	$155,000

A PLEASING INCIDENT.—At the customary prayer-meeting of the Second Baptist church, St. Louis, on Sabbath afternoon last, a brother arose and remarked that as it was the intention of the pastor, Rev. Dr. Jones, to attend the annual meeting of the American Baptist Missionary Union, soon to be held in Pittsburg, it would doubtless be gratifying

The Independent.

NEW YORK, THURSDAY, MAY 27.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.

THE CASE OF DR. KING.

Our readers are aware how perilous and eventful has been the missionary life of Dr. King, for some time past, under the Constitutional Monarchy of Greece. When Dr. King landed on the shores of Greece he appeared not only as the preacher of salvation, but as "the almoner of American charities" which he accompanied in the first store-ship sent from this country for the relief of the famishing Greeks. This introduction commended him to the confidence and the gratitude of the Greek nation. He has rendered that people other eminent services for which he has received the privilege of citizenship. Of late he has been the acting Consul of the United States, and in the absence of the proper commercial representative of this Government in that country, we are informed that "he has repeatedly transacted business with the Government of Greece under the seal of the Consulate." But notwithstanding the respect due to his character and to his public services, he has been frequently molested in his missionary work upon the ground that he was assailing and undermining the established religion of the country. These attacks have been prompted by the clergy of the Greek church; but probably have had their origin in a power lying yet back of them. As was remarked at the late meeting for the American Board in this city, the Greek church is "the advance guard of the Russian army" throughout the east. Russia holds that church in subjection to its own political interests, and to its ultimate designs upon the Turkish empire. Hence the fear of Protestantism especially under American influence.

In proclaiming the simple Gospel, Dr. King has been as cautious of exciting the religious prejudices of priests and people as was consistent with a bold and conscientious exposition of the positive doctrines of the New Testament; but the jealousy of the clergy, like that of the Pharisees of old, has found frequent cause of accusation against him, and has incited the rabble to threaten his life. In former trials Dr. K. has come off victorious, vindicating himself against the charges of ecclesiastical malice, by an appeal to the laws and the Constitution. Recently, however, in common with the persecution of Protestant missionaries throughout continental Europe, these accusations against Dr. King have been revived and his adversaries have gained a temporary triumph. Dr. K. was condemned to an imprisonment of fifteen days and to banishment from the kingdom. The following is his own account of his imprisonment.

"Besides myself," he says, "there are one hundred and twenty-five persons. A few days since, there were one hundred and eighty. These occupy eleven small rooms, about ten or eleven feet square, in each of which are from eight to twelve persons. The other three rooms are, perhaps, two or three times as large, and in each are confined twenty-five persons. From these facts you can judge of the accommodations enjoyed here. Most of them have no beds on which to sleep, and some not very warmly clad. It is enough to make one's heart ache to see them. The sight of them made me sick that my flesh and trembled from head to foot. Decent looking men, and the vilest malefactors; men not yet tried, and who are perhaps innocent, and those who have already been condemned for piracy, rape, and murder; the youth who has committed perhaps his first crime, or no crime at all; and those who have grown old in iniquity, and whose consciences are seared as with a hot iron, are here crowded together in one common mass, from which proceeds an odor by no means agreeable, even now when the weather is cool, and which, as the weather grows warm, must become intolerable. And just think of sleeping in a little room, about ten feet square, with ten or eleven others locked in with you for the night, and only a small window in the door for air, and one by the side of it for light, darkened by its thick, heavy iron gratings, and looking upon a small court within."

The best account of the trial of Dr. King that we have seen is given in the *New York Recorder* of May 5, which contains a private letter from Piræus to a gentleman in Brooklyn. The writer is evidently well informed in Grecian law and in all the particulars of this case, and in common with the journal in which his letter appears and with the denomination which it so ably represents, he is largely imbued with the spirit of religious liberty.

The following is the substance of his statement of the affair.

Dr. King was tried under the law in the penal code which prohibits the use of abusive, scurrilous, offensive language against the established religion, and witnesses depose that they have heard Dr. K. teach contrary to the "perpetual virginity of the mother of God," and to the doctrine of "the real presence in the sacrament of the Lord's Supper." The sentence is based upon nothing save this deposition; and thus the court have found him guilty of a breach of the law in question. The court find no evidence that he has reviled the established religion. The publication of the charge alongside the sentence would be the best possible proof of a judicial persecution in face of law and evidence. Dr. K. has never once broken that law, for all that appears in the trial. His counsel ably managed the case before the Areopagus, (the highest court of appeal,) and showed, clear as sunlight, that he is *not* an offender, according to the verdict itself of the lower tribunal. Nevertheless, the king's attorney charged that "the judges have *conscientiously* decided otherwise;" that is to say, in their opinion, heterodox teaching is a breach of the 14th article!—is to abuse and revile the established religion! But the penalty attached to this law is only *imprisonment and fine*; how, then, do they come to punish him with *banishment*? They have managed as follows:

1. The law saith, ch. i., § 34, that "persons who have been found guilty of crimes and offenses shall be subject to particular surveillance of the police, *if* they be regarded in respect to conduct, character, and manner of life, as especially dangerous to good morals and the peace of the community."

2. According to § 37, "In cases where citizens become subject to the special surveillance of the police, *foreigners* shall be expelled the country and taken beyond its boundaries."

3. But to make out that Dr. King is a person dangerous to the peace of the community and to morals, the court had embraced in the original indictment a charge of breach of the 18th article of the penal code, which prohibits the dissemination of doctrines subversive of good morals, and opposed to the fundamental principles of religion!

At the first hearing before the Areopagus, this charge had been thrown out of the indictment, as its admission would stigmatize Protestantism, and so run counter to the first article of the Constitution wherein Protestantism is *recognized* and *tolerated*.

But in face of this decision of the Areopagus, the Criminal Court retained the *whole* indictment, not regarding at all the modification of the Superior Court, and so found the Doctor an offender against the 18th as well as the 17th article, and so liable to banishment.

At the latest advices the decree of banishment had not been put in execution. The government of the United States has dispatched a vessel of war to Greece to have an eye upon this affair. The case is one that calls at least for moral intervention. Greece had our sympathy in her struggle for independence, and our "material aid" during the horrors of famine. Now that she is threatened with absorption by Russia, or by the combined absolute powers to the North of her, this government should be ably represented at the court of Otho, that the restraint of its presence might be felt upon their counsels of evil. We observe that even those secular papers which have opposed the doctrine of moral intervention as laid down by Kossuth are in favor of a specific intervention in the case of Dr. King. It is to be hoped that this government will be brave not only against Mexico, Greece and Spain—the weaker powers—but also against the colossal despotism of Northern Europe, between which and the spirit of Liberty the last great battle for freedom must be waged. The sentence of Dr. King touches so closely upon the religious element that gives this nation its life, that if prosecuted by the government of Greece it may yet arouse among us the hereditary love of religious freedom and call forth the whole strength of the nation in a protest against the wrong.

On this point the *Recorder* has these nervous remarks:

> "Is there not a voice from the times of the Commonwealth. The European governments will, by these acts, arouse a feeling very different from that which evaporates over dinner speeches and expends itself in militia musters and city council celebrations. These acts of tyranny affect the conscience; they reach the feelings of the great mass of moral power which, though ordinarily quiet, in reality moves and controls the action of free nations. Let European despots beware how they cast off the last claim which they have to the forbearance of religious men."

But while we read such sentiments and warmly share them, we are tempted to ask ourselves and to ask that wide-spread Christian community to which we speak, Why should we expend our sympathy upon the persecution of one man thousands of miles away, when outrages upon liberty and justice no less flagrant are perpetrated before our eyes, in the name of American law and of the Constitution of the United States? Why send a frigate of our navy to threaten a poor impotent government in the Mediterranean for doing precisely what the officials of our own government do in New York, with all the military force of the United States to back them? Let us scan a little more closely the manner of proceeding in this Greek court. Says the same intelligent correspondent:

"I must mention here, what is of first importance to be known, that the trial in the Criminal Court was as unfair and disgraceful as the sentence was iniquitous and unjust. Dr. King was not permitted to speak in his own defense, although allowed in law to do so. He had what was important, and pertinent, and essential to be said in reply to a violent theological argument. But the judges professed fears of a popular tumult in case anything theological should be uttered by Dr. King. Those fears were hypocritical. Attempts had been made to get up the show of a mob, and undoubtedly to afford the Court a pretense for silencing the prisoner. But everybody knows that the rabble allowed to collect around the court-room would never dare to make disturbance against the wishes of an impartial tribunal. Besides all this, the lawyers for the defense were not all permitted to speak either in the lower or the higher Court."

What is this but a *fac simile* of the hearing in the case of *Horace Preston* before Commissioner Morton of this city? Preston was not permitted to speak in his own defense; his lawyers were not permitted to finish their plea on his behalf; the witnesses in his favor were not allowed to be heard; other witnesses most important in the case were not summoned upon the stand; the judge heard one side and made up his mind, and then from "fear of a popular tumult" a suitable force was detailed to conduct the prisoner into Slavery. How would the simple narrative of this recent administration of justice in New York read in Greece by the side of a protest from our government against the banishment of Dr. King?

BARBARISM, DIPLOMACY, ETC.

It appears in the newspapers that one E. A. Hannegan, of Indiana, in a drunken fit, has stabbed his brother-in-law, named Duncan, and has killed him.

On such an occasion it is proper to remind the people of Indiana that this miserable man represented at one time, not very long ago, the sovereignty of Indiana in the Senate of the United States; and that, as those who sent him to that high station knew perfectly well, his character then was no better than it is now. We wish that the brother who at one of our recent anniversaries exhibited a little sensibility about the idea that there is danger of barbarism in new countries, would make a note of this fact, and would inquire whether such a Senator from one of the great and growing Western States may not be taken as an indication that Home Missionary efforts are needed to save the West from barbarism, and that without Home Missions the danger of barbarism would have been much greater than it is.

On such an occasion it is equally proper to remind the people of the United States that this same man, E. A. Hannegan, a little more than three years ago, was nominated by the President, and confirmed by the Senate, to take care of our national dignity, at the court of Berlin. Nor was that appointment made ignorantly. The President and his cabinet, who nominated a gross and notorious drunkard to be our ambassador at the most intellectual capital in Europe, and every senator who voted to confirm the nomination, knew the man to be, just what the shocking fact now going the round of all the newspapers shows him to be. Yet with their eyes open—for he had been in Washington long enough to be known—they dared to appoint that drunken savage to a station in which it was impossible to expect that he would do anything else than to inflict a signal disgrace upon the American people. Accordingly he went to Berlin, where we had once been represented by so eminent a scholar and diplomatist as Henry Wheaton, and disgraced not only America but republicanism by exhibiting himself in his degrading habits as the authenticated representative of both.

The appointment of this Hannegan to be our minister plenipotentiary at Berlin, was one of the last acts, if we remember correctly, of Mr. Polk's administration. All the acts of that administration in the way of diplomatic appointments, were not (we are happy to say) of the same sort with this. Perhaps we were never more honorably represented in Great Britain than by Mr. Bancroft, who was sent thither by President Polk. At Paris, under the same administration, we were represented by Mr. Rush, of Pennsylvania, an accomplished gentleman and an experienced diplomatist. At St. Petersburg, Mr. Ingersoll, of Connecticut, a gentleman of irreproachable character, and of the most honorable standing in public life, was a representative whom our country had no reason to be ashamed of. But when Mr. Ingersoll returned, what sort of a man did President Polk send to supply the vacancy? How much did Arthur P. Bagby, of Alabama, do at the court of the Emperor Nicholas, to honor republicanism and to exalt the character of "the model republic"? President Polk's brother was sent to the court of Naples—an appointment for which President Tyler was in form responsible. Every American traveler who passes through Naples, would do well to inquire what sort of a reputation that minister of ours left behind him.

We have nothing to do with the motives which led to the appointment of such men and of others whom we might mention in the same connection. This, however, we may say: No man with any knowledge of those persons can believe for one moment that their competency or their moral fitness was any part of the reason why they were severally appointed to represent republicanism and the dignity of the United States of America, at some of the most important places in the world.

Nor are we called to say whether Mr. Polk's administration was or was not particularly unfortunate in this respect. We write not as partisans but as Americans. And therefore, while we are happy to testify in behalf of the present administration, that such foreign ministers as Mr. Lawrence at London, Mr. Rives at Paris, Mr. Marsh at Constantinople, Mr. M'Curdy at Vienna, and Mr. Kinney at Turin—not to mention others—do honor to the government and to the country, we cannot forget that in one instance, at least, General Taylor was induced by party influence, contrary to his own feelings and judgment, to make a diplomatic appointment of a discreditable character.

The people should never forget, and no administration should be permitted to forget, how important is the entire personal fitness, and especially the social and moral character of the man who is commissioned as our representative at any foreign court. It should be well understood that a drunkard, a rocking profligate, a gambler, a spendthrift who defrauds everybody that is fool enough to trust him, or a notorious and habitual liar, is not fit to represent the American people anywhere. There are some who seem to think that at any profligate European capital the moral character of the American minister is of no consequence, forgetting that he represents not the people to whom he is sent, but the people *from* whom he is sent. Not only talent but moral character is likely to be appreciated where it is expected least, and we have been struck with the activity which seems more like Sodom than any other place this side of the bottom of the Dead Sea, an American minister distinguished by the purest Christian morality and the strictest republican simplicity of domestic habits and manners, would be understood and honored, and would honor our country. At Rome, where everything seems made of lies, and where the highest ecclesiastical dignitaries with all their vows of celibacy are often understood to be men of the loosest kind of morality, a minister who thinks that the whole art and mystery of diplomacy is to tell as many lies as he can think of, will be only the better understood because there are so many there just like him; and on the other hand, one who has his wife and children with him, and who lives in the bosom of his family with a purity of character above suspicion, will only be honored the more for the broad contrast between his character and that of scarlet cardinals. A man whose moral character is not perfectly irreproachable, if sent to represent the United States at any court in Europe, will do more to damage the cause of liberty than can be done by almost any other agency.

COAL ON THEOLOGY.

Our neighbor *The Tribune* desires to make our advocacy of the repeal of the duty on coal a stepping stone to a general discussion upon morals and theology. Accordingly he nails up four theses upon sundry topics, commercial, historical, economical, social, moral and religious, —reaching geographically from Ireland to India, and from the St. Lawrence to the Zuyder Zee, and chronologically from the days of Ferdinand and Isabella to the 15th year of Victoria—and invites us to a discussion of the same. It is not the habit of this journal to discuss a subject controversially except where this is necessary for its own vindication, much less to lay down in advance a programme for an endless debate with a contemporary. If our relations to the public would admit of this, there is no opponent that we should prefer to *The Tribune*; it is so candid, and so catholic, and it gives in so easily and so handsomely when it is convinced.

But as we have gained the hearty support of *The Tribune* for the abolition of the duty on coal, and an authorized assurance that the article shall henceforth be cheaper in this market, duty or no duty, we are entirely satisfied to let our neighbor transfer his lucubrations from the field of coal to the field of theology, engaging on our part to read them carefully. When any other great interest like that of cheap fuel for the poor demands our advocacy, we shall give it attention; but we have a special distaste for a prolonged controversy on some abstract question when so many evils in the concrete demand redress. We see other dangers more pressing than that of "a colonial dependence" upon England, of which *The Tribune* entertains such a lively horror in the event of our exchanging products more freely with that country, and as we are sure our neighbor will keep a sharp look out in that quarter, we shall attend to things nearer home. Possibly the unexpected success of our coal venture may tempt us again into the foreign field. Meanwhile we correct a misapprehension of *The Tribune's* statement. Instead of saying, as we understood, that the repeal of the duty on coal would directly benefit the iron interest, *The Tribune* meant only to compromise the matter by relinquishing the duty on coal in favor of a higher rate on iron—for the protection, we suppose, of the great *railroad* interest, with all its dependencies of labor, of travel, and of trade, and to promote the freer use of iron for building purposes and for street pavements!

THE RELEASE OF PRESTON.

Horace Preston, the alleged fugitive from Baltimore, whose outrageous seizure and summary deliverance into slavery we chronicled a few weeks ago, has been restored to freedom and has returned to his wife and his home. His price was fixed at $1100, and there was an additional item of forty dollars for the expense of getting him from Baltimore. What was the cost of the case to the United States Government we are not informed. Probably $1500 would cover the whole tax of this rendition to slavery upon the philanthropy and patriotism of the North. The most curious feature in regard to the purchase of Preston is the zeal of Mr. Busteed, the lawyer of the claimant, to effect it. Such a rare compound of unflinching conscientiousness and of self-denying benevolence as this fisti-cuffing gentleman displays in his card in the *Evening Post* would render him a capital speculation for Mr. Barnum.

"I dismiss the whole matter of the reclamation of Preston, feeling that I have but performed a plain duty, to the fearless discharge of which I was bound by the constraints of good citizenship, and by the relation in which I stood to the claimant, my client. And in the matter of any exertion I have made toward securing the freedom of Preston, I desire no other commendation than that self-approval which instinctively but surely grows up to every man from the consciousness of having done unto others what we would wish that they should do unto us. RICHARD BUSTEED.

"NEW YORK, May 22, 1852."

The subdued tone of modesty with which this gentleman disclaims any praise for his philanthropy is in striking contrast with the vehement gesticulation with which he replied to Mr. Jay in the court-room, and to his sturdy refusal to answer a question so as to expose his alleged perjury. But *then* he was discharging a conscientious duty, and when once the conscience of such a man is aroused, what restraint of decency or of law can hold it in check?

No doubt Mr. Richard Busteed, in securing the freedom of Preston, did as he would wish to be done by if ever he should get his deserts, but was he equally moved by the golden rule in his previous efforts to get Preston back into slavery? Perhaps the first action was under the iron rule of conscience; but at all events we are glad that Preston has been made free even by such an agent. *The Tribune* makes the following just comment on the case:

"One thing seems to be demonstrated by this repentance of Mr. Busteed; that is, that hereafter the slave-hunters in this community will have to resort to a still lower stratum of lawyers for their tools. They were badly reduced before, but now no attorney whose aspirations range much above straw-bail cases at the Tombs will be found engaged in the endeavor to reduce a freeman into bondage. Even the shadow of respectability shrinks from slave-catching."

THE WOUNDED INDIAN.—This piece of statuary, by Mr. Stephenson, now on exhibition at Stuyvesant Institute, attracted great attention at the World's Fair, more even than other works of superior artistic merit. It is American throughout;—the marble is from the Vermont quarry, the subject is an American Indian, wounded in the very act of adjusting the arrow to his bow, and the artist is an American, untaught as yet in the foreign schools. Anatomically viewed the work possesses considerable merit; but we are not fully satisfied with the general treatment of the subject nor with the expression which the artist has given to the countenance of the dying chief. It bears, however, decided marks of genius, and gives promise of future reputation. The era of American plastic art is opening most auspiciously.

FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, May 6, 1852.

To the Editors of The Independent:

GENTLEMEN:—The annual meetings of our religious Societies are just over. Our Bible, Tract, Foreign Missionary and Evangelical Societies have given to the Christian public the report of their labors during the past year, and, as usual, plenty of lengthy speeches have accompanied their lengthy accounts. Your readers are enough acquainted with meetings of that kind to render any description of them unnecessary; two remarks, one on the account given of the work, and the other on the physiognomy of the assemblies, will include all I wish to say on these religious festivals. I have been struck with the activity that is in exponent [illegible] dissolved. The council sympathies with the church, stances have been very remarkable. The Foreign Missionary Society has been sorely afflicted by the effects of the Kaffir war in the neighborhood of the Cape of Good Hope, where most of their stations are located. Dangers and temptations brought with the spirit of war among the half civilized and half Christianized tribes gathered around the missionaries, have caused not only individuals to fall, but congregations and churches to be well nigh destroyed. As to the evangelical society of France, all its enterprises are still on foot, to the great wonderment of its friends. None of the benevolent institutions of France seems more manifestly blessed of God, and although every year it is questioned if the constant ill will, to say the least, of the Government towards it or the emptiness of its treasury, will allow it to exist any more, still it goes on, and continues to gather a beautiful harvest of converted souls, into the spiritual church of Christ. I spoke of the physiognomy of the meetings: Poor speakers! In what a fix they were! All had seen or personally encountered difficulties in doing good, caused by the government and the priests; they wanted to say how they felt about it, and they did not dare to do so. Parentheses, qualifications, reservations, and mental restrictions were the order of the day; and had the Machiavelic Talleyrand been present, he would probably have repeated his common saying, that "Speech was given to man to conceal his thoughts." Your friend Rev. Leon Pilatte, among others, seemed quite embarrassed in his speeches; evidently he was just from "a free country." Yet through the clouds which enveloped their thoughts an intelligent listener could detect their protest against the unjust oppression of which particular cases were present to everybody's mind. It was clear also that apprehension, if not fear of persecution, was general; all those engaged in Christian enterprises felt that every morning might bring to light a decree which should either suppress their societies, or assimilate them to criminal associations; and this feeling pervading the meetings, gave them an unusually solemn tone, which has not been the least of the blessings which accompanied them.

In order that you may better appreciate the causes of the apprehension just mentioned on the part of many evangelical Christians, I will relate some facts which have come within my knowledge. Taken separately, each of those facts is either ridiculous or so odious as to deserve merely contempt; but taken altogether they form an ensemble really threatening. All the following facts have occurred since the second day of December. Two evangelists visited, some time ago, the town of St. Michel; one hundred and fifty persons attracted by the evangelical truth left Popery and declared themselves Protestant, among them thirty were hopefully converted. Such a result of the labors of the evangelists excited the hatred of the priest; the authorities ordered them to leave the place. As that order was entirely opposed to the law, one of our friends thought he would make a reclamation. As he was going for that to the magistrate he was taken, put in prison, and some time after exiled in a remote part of France. After the *coup d'etat* of last December, you are aware that in numerous places the people rose in arms to resist the usurper. Avallou was one of those places where after a bloody struggle, the defenders of the law were put down by the more numerous soldiers of Bonaparte. Not satisfied with the success of his ambitious scheme, that man instituted an inquiry against all those who had dared to resist him. In Avallou and other places, this was turned specially against the Protestants. When the public accuser entered the town he exclaimed, addressing the mayor: "We have caught these Protestants at last, and we will have reason of them." In the neighborhood of Avallou, in a village, lived among the Papists one single Protestant. That feeble but faithful representative of a pure Christianity was obnoxious to the priest,—of course. Therefore he denounced him to the authorities as a dangerous man, and upon the word of the priest he was sent out of France, exiled.

At St. Maurice had existed for years a school of the Evangelical Society of France, to receive the children of those who, several hundred in number, had officially declared themselves Protestants. The chief magistrate on a sudden declares that there are not any Protestants in the country, and in consequence suppresses the school. At Cannes after considerable agitation and threatenings against the Protestant school the magistrate goes to visit it. He finds that everything is in good order, and begins asking the children questions on religious topics. One of them being interrogated upon Papistical dogmas could not answer, but when interrogated upon Protestant ones quite readily responded. This was enough. A few days after a decree of the authority appeared in the following unheard of terms: "Considering that the teachings of Protestantism are dangerous for public morals,—the Protestant school of Cannes is suppressed!" You see what are the promises for the future.

At Draguignon a colporteur under some futile pretense was arrayed before a court, and was going to be tried publicly according to law. But as the magistrate knew that Protestant principles would be explained, he ordered the pleadings to be secret as well as the whole of the proceedings, "because there would be danger for public morals if the public were admitted." There is in Saone and Loire a chief magistrate (Prefet) who is a Jew. That gentleman taking the law into his own hands, resolved and ordered that the colporteurs should sell and distribute only the Old Testament. They made a reclamation, and begged leave to spread the Gospel. The prefet then said he would permit it, but on condition they should distribute at the same time the "Almanac of the Government." The colporteur declined, saying that the rule of their society was that they should sell only the Holy Scriptures, and above all that they should avoid all political writings. Then, said our Jew, there shall be no colportage in this department; and according to his whim there is no colportage there at present.

I could add many other facts to those just mentioned; but I have said enough to give some idea of the regime under which we live. This is only a small part in a small department of the system of oppression and autocratic despotism which reigns here. And yet nobody dares to speak; spies abound everywhere; and in the public meetings, in the streets, in the social parties, unseen they listen and report everything; even in his home, for fear of being overheard by an unfaithful servant, one dares not talk freely about matters and men. Only those who always bow before success, and are ready to kiss the hand which enslaves them, can now give utterance to their feelings.

Of politics I have very little to say. Having been out of Paris for some time past, I am not yet quite *au courant*, and can only repeat, as the most important piece of political gossiping, the rumor going abroad, viz.: That we are on the eve of having the long looked for Emperor Napoleon II. The great festival which is being got up by the army for the 10th instant, is said to be prepared in view of the proclamation of the Empire. A magnificent dinner (of 10,000 guests) and a gigantic ball would be, it seems to me, a suitable occasion; and the explosion of tens of thousands of bottles of champagne with the noise of tumultuous polkas would harmonize very well with the spirited shouts of *Vive l'Empereur!* We shall see, and in due time I will inform you of what happens, if Caligula has become emperor, if Incitatus his horse has been made Pontifex, et cetera. Your very humble servant,

FRANC PARLEUR.

HOLLAND.—An ecclesiastical council convened in Tolland, Mass., May 5, to dissolve, if deemed expedient, the pastoral relation between Rev. Alonzo Sanderson and the church in that place, that he might accept an invitation to preach the Gospel in Wellington, Ohio. The council voted unanimously

THE NEW SCHOOL GENERAL ASSEMBLY.

WASHINGTON, MAY 20, 1852.

MESSRS. EDITORS:—A fine thunder-shower came with timely generosity last night, to lay the dust, and purify and cool the air for to-day. The morning was one of luxurious brightness and freshness. The very atmosphere seemed glowing with vigor. The white capitol shone afar, the very image of majesty and purity; the broad Potomac rolled its blue expanse eastward among green hills and wide slopes. Had it been the general assembly of all the nation's worth and wisdom, nature could not have ushered it in with greater splendor or delight. It has been a day to be grateful for.

At 11 o'clock the Assembly convened in the Ninth-street Presbyterian Church. A goodly number of commissioners were present, and the house was quite well filled. In the pulpit the moderator of the last year's Assembly bowed his gentle and thoughtful face while the preliminary exercises were gone through with. As he rose to pronounce his text, one could hardly persuade himself that this timid and ruddy face belonged indeed to one of the "Fathers in the Church." His air was that of a young man making one of his first experiments, confident because thoroughly prepared, yet modest and humble.

The text was 1 Cor. 12:4—11. Dr. Barnes opened his discourse by narrating the story of the Emperor Charles V. when in his retirement—how having tried in vain to make a number of clocks and watches keep time together, he reflected afterwards upon the folly of his royal efforts to compel men to see alike in matters of religion, and to agree upon identical theological dogmas. Minds were naturally of different structure. Hence, this diversity of doctrinal belief is really no reproach against Christianity, as some would have us suppose, but if a reproach to anything, it is against the human mind itself. The Apostle Paul expected "diversities," as the text shows, but in all there might be and ought to be "the same spirit." The preacher dwelt quite at large upon the influence of diversities of natural disposition and temperament, and of circumstances.

Again, we hear that these varieties of belief prove that there can be *no definiteness in the Word of God*. But it is not so. The Doctor here dwelt with repeated minuteness upon "circumstances" and "mental structure." There always have been sects in all religions; among the Mohammedans—among the Romanists. No such rancor would now be tolerated among Protestant sects, as was once indulged in between the Nominalists and Realists, and between different sects of monks. So had it also been in pure philosophy, if that had touched closely and palpably upon man's dearest interests. But this variety is now to choose from, and is with us a natural and unavoidable division. Agitation prevents stagnation, promotes purity, clearness, beauty. The denominations are mutual checks upon the ambitions and the innate heretical tendencies of partial views. The direst curse that had ever befallen the Church was the forcible attempt to give it external unity. Again, they operate mutually as a stimulus to the discovery of the truth. It was the conflict of opinion in the middle ages which, then, struck out so much truth, and which, indeed, prepared for Luther's time.

Here, again, the preacher dwelt on natural characteristics. Some men are *born* Calvinists, and wheresoever, whensoever, under whatsoever influences they may live, they will be nothing else. So some are born Arminians, and you cannot make Calvinists of them. Some are by nature men of *one idea*, while others are sure to take catholic views.

He then proceeded to show that every denomination has its peculiar mission, its "great idea," to fulfill, to impress on the heart and mind of the race. When that work is once done, then the denomination is ready to die. A new denomination generally indicates a new step forward of the human mind, illustrated in the cases of the Waldenses, the Paulicians, the early reformers, the Quakers, &c., &c. The early geologic periods of the earth had each its peculiar races. These did their work, then disappeared. So ecclesiastical history digs up, etc. Our own denomination may thus pass away.

He then came to speak of the great "Calvinistic denomination." It has an important work. It has existed in all ages of the Church. As it exists with us (and here he would be understood as speaking of both Presbyterians and Congregationalists, for all essentials they were agreed), it combines two things: 1, a presbyterial form of government; 2, Calvinistic doctrine. This doctrine seems to have a natural affinity for this form of organization, viz., the free, popular form of Congregationalism and Presbyterianism. The germs of Calvinism has always existed in these bodies. That of the Church of England is overwhelmed by her other tendencies.

Again, the Calvinistic doctrine appeals to a certain class of minds, he will not say the best, in all respects—certainly they are not without their defects—but yet those that think, the educated, the sober, the firm, the conscientious, the free. He instanced Augustine, the Scotch, the Puritans, and said that this class was apt to be increased by all those influences which *make men think*. It is a class which has a strong affinity for education and for all enterprises in which scheme God is held to view as the one only sovereign, supreme over all. Before him all must bow, but before him alone. To him all are responsible. From these views the equality of all and the freedom of the individual by necessity flow.

The scheme also supposes a submissive disposition in the subjects of this divine government—a spirit also of love, of conscience, heroism, patience, freedom. It is adapted to nourish the sterner and more rigid virtues; rejects not beauty, but cares little for the things that lie at the foundation than for the ornaments. By abuse, however, it may become repulsive and severe. The preacher here proceeded to speak of this form of belief as degenerating sometimes into a "mere orthodoxy," like the bones in Ezekiel's vision—dry bones, very dry" and touched with considerable piquancy upon the dogmas of a "limited atonement," of the "guilt of Adam's sin," and of "inability;" showing, briefly, both the philosophical and practical impracticability of such forms of thought, especially for pulpit use.

Coming now to speak of the "act of excision"—of its causes, of its character, of the position of the New School party, and the treatment they had received, Dr. Barnes roused somewhat from his usual placidity, and proved that deep-set as this *quietism* of manner might be, it was not absolutely inexpugnable. He dwelt upon three points as having distinguished the New School from the Old. 1. We wished, said he, *to preach a free Gospel*. 2. *We advocated co-operation with our Christian brethren; and relied much on the voluntary principle*. 3. *We were especially disposed to make common cause with the whole New England family of evangelical churches*.

Upon all these points the Rev. Dr. sp

Editors' Table.

END OF PREFACE; Or, a Treatise on Ministerial Parity and the non-efficacy of Sacramental Grace, versus the Romanism of the Prelatical Dogma of an Unbroken Succession, and its cognate, Sacramentarianism, Papal, Prelatism, and High and Low Churchism. In three parts: Part I, On the Rule of Faith; Part 2, On Ministerial Parity, tested by Scripture; Part 3, On Ministerial Parity, versus Prelacy. By Rev. R. C. SHIMMALL, for seventeen years a Presbyter of the Protestant Episcopal Church, now a member of the Presbytery of New York, and author of the Illuminated Chart of Sacred History, Chronology, Geography and Genealogy; a complete Ecclesiastical Chart, from the original Records; a Sacred Chronology, Historic and Prophetic; Sacred History, in questions and answers; a Treatise on Prayer, etc. etc. New York: Charles Scribner.

We wish it were the end of Prelacy; but many a folio of orthodox and learned ammunition will yet be shot off, before even the *beginning of the* end shall come. The Reason of Church Government shall continue to be urged against Prelacy, from the days and the genius of John Milton downwards, but Scripture, demonstration, genius and learning will continue to be disregarded and ineffectual. The Mystery of Iniquity will continue to work, as it doth already work, and hath wrought, from the time when "THAT WICKED" began to be revealed, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." No other being but the Divine Head of the Church himself, and no other power than that of Omnipotence, can destroy him. The Church might despair in the presence of such an enemy as the Man of Sin and Son of Perdition, flanked by the buttressing Establishments on either side, if she could not rely upon the promised interposition of a Divine Agency for his utter overthrow. The evil is not so much a disease to be cured, as it is a system which must be destroyed utterly; whether with violence and supernatural judgments, we cannot beforehand, from the nature of the predictions, affirm.

If the Upas tree is not only to be cut down, but the stump uprooted, the convulsion will shake all empires; it will bring to the ground the unchristian establishments of Christianity, wherever they have sprung from the great roots of Popery in the world. When Antichrist dies, the arrogant assumption by an imitative Church of being the only true Church, and by a pretended Christian priesthood of the exclusive divine right of ministerial ordination, will die with it. So foul a blot of pride and domination as the Prelatical dogma and exclusiveness will not be suffered to remain in the Church of Christ. There is nothing more utterly opposed to the spirit and precepts of the Gospel, than this. If against any one thing the warnings and denunciations of our blessed Savior to his own disciples were most forcibly and distinctly reiterated, it is this. And if there were any one thing more fully adapted than another to fill the Church with the spirit of ambition, aggrandizement, jealousy, envy, heart-burning, selfishness and luxury, it is this. It has had a full and fair development, not only in the *puris naturalibus* of Popery *per se*, but also in the Church of England; the monstrous corruptions of the Establishment are its natural brood; and yet, even in this country, some men's pride of place and worship of form have reached to such a height, that they can shut their eyes on those corruptions, and maintain that, rather than the Establishment should be given up, the corruptions themselves had better still be tolerated. There are some men that absolutely regard them as the best form of Christianity; just as, where Slavery prevails, its abominations by some are maintained to be the best form of domestic society. Nothing but the final destruction of Papal Antichrist will make the world believe in that declaration of our Lord, My kingdom is not of this world.

We have given the title of Mr. Shimeall's work in full. We wish that every man in the community could read the pamphlet which this author has recently issued, entitled a "Circular, explanatory and defensive." That pamphlet contains an account, which we have not seen contradicted, and have every reason to believe is perfectly true, of a series of persecutions to which Mr. Shimeall has been subjected, and of the great injustice with which he has been treated by the Episcopacy which he has left. The work he has now published will undoubtedly increase the bitter hostility of Episcopalians against him. But it is not a work that can be answered or put down by the enmity of a hierarchy. We only wish that men could be persuaded to read it more generally, and with greater attention than the leisure of most persons will permit.

Mr. Shimeall, as we learn from his pamphlet, was himself, while connected with the Episcopal Church in his native city, the founder of the *Protestant Churchman*, a newspaper, the first number of which was projected, and issued by him for the defence of the Evangelical party in the Episcopal Church against the views of the Tractarians. He soon relinquished the editorship to, other hands, but the paper owed its origin and existence to him. Its columns, we are informed, have been since closed against him. The treatment experienced by Rev. Dr. Aydelott, for seceding from the Episcopal Church, was such that no one could be surprised by a similar experience on the part of any other seceding priests or deacons. Mr. Shimeall's book on the Romanism of Low Churchism will not tend to diminish the wrath stirred up against him, or the obloquy and abuse heaped upon him. Had he been paid his salary while he was a Rector in the Episcopal Church, he could more cheerfully receive the present abuse, and his enemies could with a better grace bestow it. But those who know that he was compelled to receive one hundred dollars instead of two thousand which was due to him, will be likely to separate just about the same per centage from the obloquy he has been obliged to bear, and treat the whole as implacable and bitter slander.

We hope to have time and opportunity for some notice of the execution of the work before us, more definite and full than at present we can give. It is strongly recommended. Dr. Krebs remarks in regard to it, "it exhibits great labor and research; and the Table of Contents, and the Indexes of Texts and Subjects will show with what minuteness the whole question of Prelacy has been examined. The clear method, the fullness of investigation, the array of authorities, the application of facts, and the force of the argument, render this work a Thesaurus. To my mind it is a complete exposure of the prelatical doctrine of Apostolical Succession, and of the worthlessness of its claim, even on its own principles." Dr. M'Leod says of it, "As a demonstration of the unscriptural character of Prelacy in all its forms, it is, in my opinion, as seasonable as it is satisfactory."

We commend the work to the earnest attention of the lovers of Truth and Freedom. We commend it to all who are willing to know the real nature of the "prelatico-episcopal theory," as founded in divine right, whether held by Romanists, Tractarians, or High and Low Churchmen. We commend it to all who are willing to see developed and demonstrated the antagonism between prelatical Episcopacy, as in all its essential features a priesthood, and the true Gospel of our Lord and Savior Jesus Christ. C.

A NEW edition of TEMPLE MELODIES, an excellent compilation of Hymns and Tunes by Mr. Darius E. Jones, has just been issued by Mason & Law of this city. This work is becoming quite popular, having recently been introduced into several congregations in New England. It is well-adapted to lecture-room services, or to Sabbath day services in small congregations.

THOUGHTS ON THE DEATH OF LITTLE CHILDREN. By Samuel Irenæus Prime. New York: Anson D. F. Randolph. 1852. A book of exquisite tone and feeling, that addresses itself to all the phases of parental sorrow. It is a balm to the sorrowing, bleeding heart, from which Death hath torn any of its tender shoots. The book contains an appendix of Poetical Selections upon the same theme. We commend it to all that mourn the lost lambs of their little fold.

THE PRESBYTERIAN PSALMODIST. Edited by Thomas Hastings. Philadelphia: Presbyterian Board of Publication.

The General Assembly, Old School, with a watchful jealousy over all the interests of "the Church," has caused to be published under its approval, a Collection of Tunes adapted to the Psalms and Hymns of the Presbyterian Church in the United States of America. Whether the Assembly in mass or are not informed; but the compilation has been made under the supervision of a judicious committee, guided by the taste and experience of Mr. Hastings. It is a good collection, consisting chiefly of old and standard tunes. We know not what constitutes orthodoxy in music, but no doubt this collection is up to the standards of the General Assembly, while at the same time we have not been able to detect in it a single Presbyterian tune or sectarian note. Indeed, we are of opinion, that it will tend greatly to promote *Congregational* singing—unless a jealousy of the name should hinder. The book is published in very good style, and will of course be introduced into all orthodox choirs, thus promoting harmony of worship throughout the church.

THE ANGEL OVER THE RIGHT SHOULDER; or, The Beginning of a New Year. By the author of "Sunny-Side." Andover: W. F. Draper. Boston: Jewett & Co.

What a blessed thing is sunshine!—how brightly and sweetly it comes to us this morning after the long and dreary rain! And what a blessed thing is a sunny spirit, ever cheerful and happy, and ever diffusing joy over all around it. Such a spirit is the author of "Sunny-Side;" she will have this a bright world, and she will make it a bright world for others. She comes to us again as a living angel—in good omen over the *right* shoulder. We will not anticipate for the reader the pleasure of the story, or mar the beautiful vision by our unpoetic narration. We commend it to all mothers, and especially to all Mrs. Jellabys.

The same author has written for youth a beautiful story of *Little Kitty Brown*, published by the American Sunday-School Union. To announce it, is to commend it.

MUSIC.—Messrs. FIRTH, POND & Co., No. 1 Franklin Square, have sent us some choice pieces of music for the piano.

DOUBT NOT, a Ballad written by J. T. Knowlton, Esq., and the Music composed by J. T. Wamelink. This ballad is of a high character, spirited and earnest; and the music is well-adapted to the words. The accompaniment and symphonies are unusually good for a production of this class.

THE HOLY DEAD, a Trio, the words translated from Klopstock by Prof. Longfellow. The music by Faustina Hasse Hodges. The name of the composer sufficiently recommends this piece. Its solos are in the chanting style, and are followed by a well-arranged chorus. It requires to be performed with delicacy and taste, but when well executed the combination of such music produces an exquisite and a thrilling effect.

BROKEN HEARTED WEEP NO MORE. This is a beautiful air composed by Prof. I. B. Woodbury, who excels in the sweet and the tender. When sung as a duett the parts blend finely.

From the forthcoming "Peep at No. Five," or a Chapter in the Life of a Sexton.

Forgetfulness.

Our city pastor advanced slowly, but steadily. He labored to *instruct* his people, and hoped, in this way, gradually to gather about him a band of intelligent, active, well-disciplined men, stable in Christian character, and strong in the support of religious institutions. Such a band of supporters he deemed indispensable to the prosperity of the Downs-street church.

He did, indeed, advance towards this object; but alas! towards the execution of his great plans of study for his own advancement he seemed to make no progress. The more he became known in the city, the more numerous were the demands made upon him for extra labor. His mind was so constantly occupied with great concerns, that his overburdened memory became treacherous in its charge of little things. His increasing forgetfulness at length became a source of trouble to him, and yet one which he saw no means of remedying.

Sometimes in the conference-room, he would put his hand into his pocket for his prepared memorandum, and thus learn that it had been left on his study table. Or, rising up the pulpit stairs, he once or twice recollected that his sermon had been forgotten. Lucy gave him letters to drop into the post-office, and found them, weeks after, snugly stowed away in his pocket. She at length made a business of searching these hiding-places every night, and was frequently rewarded for her trouble.

Mr. Holbrook's immediate friends soon learned to excuse this forgetfulness; Lucy bore it with the utmost patience and good-humor; but sometimes cases occurred in which mischief was done. On one occasion, after a very busy week, when Mr. Holbrook went, as was his usual custom, to the Sewing Society, his thoughts remained at his study. He was obliged to invent an effort to enable him to throw himself in among his people with his accustomed sociality.

Very many were present on this evening, and among them, Grace Webster.

In the autumn preceding, Grace had been much out of health, and the physicians had advised a change of climate. She went away, therefore, and had been absent about three months. At the end of this time, she had gained so much, her mother consented to her return.

She had come out for the first time in the evening, to the society meeting; for she knew her minister would be glad to see her, and anxious to see him, she could not be persuaded to remain at home. She stood in one corner of the room, eagerly watching the door, and was the first one who saw him enter. A smile lighted her pale face, and she exclaimed to a friend near her, "O, *there* he is!"

"Why, how glad you are to see him," said her friend. "Well, I have not seen him in *three months*," said she.

Eagerly she awaited his approach. There were so many to speak to him it seemed as if he never would make his way to her corner; yet he did at length draw near. Now then, it was her turn. With beaming eyes and glowing cheeks, and a heart too full for words, she held out her hand to him.

He shook hands with her kindly, as he always did. "Grace," said he, "I am glad to see that you are able to be out in the evening. Is your mother here? and how is your grandfather?" Grace turned away with quivering lip. It was well for her that some one else addressed him, for she could not have spoken then. And was *this all!* She had been absent three long months, and he had no more to say to her! Yes, *three months*,—long to Grace, but like a dream to her busy minister. During that period many of his people had come and gone, and come again; he had forgotten that Grace was among the number. It seemed to him but yesterday that they met, and he passed on with the crowd.

Poor Grace could not bear it. Her eye drooped, her cheek paled again, her vivacity fled; she soon begged of her mother to leave. When at home, she sat down at her mother's feet, and putting her head into her lap, wept like a child.

"Mother, I have been gone three months, and he did not even ask me how I did."

"Why, Grace," said her mother, "he has so much to do, I dare say he did not know you had been away."

"O yes, he did," said Grace, "for I went and bade him good-by." She could not be comforted; her heart was broken.

"What's all this about?" said the old grandfather. Grace's mother told him.

"Pooh!" said he, "wipe your tears, child. I tell you he forgot it, I know he did. Ministers can't think of everything. Wipe up now, I tell you he forgot it, and I will go and ask him if he didn't."

That he could *forget* her, was no comfort to Grace; but the old grandfather, true to his word, started off early in the morning for "No. Five."

Mr. Holbrook came down to see him, and the old man told his story at once. "Our Grace is a crying her eyes out," said he, "because she thinks you have something against her." Astonished and grieved, Mr. Holbrook inquired what he meant. Mr. Webster told him of the occurrence the evening before at the Sewing Society.

"I did know," said he, "that she went away for her health, for she came to see me; but it entirely slipped from my mind last night; I had been very busy indeed through the day. Tell Grace she must forgive me, or I shall never forgive myself. We must be friends again; she is dear to me. What do you think of her health; is it improved?"

"Her mother thinks it is," said the old man, rising. And then, after a pause, "I've seen more than threescore years and ten, but I think our little Grace will get to heaven before me."

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From the National Era.

"Non Omnis Moriar." *

I.

Over the blackness of my hair
Comes the frost of Age and Care;
Streaks of silver intertwine
With dark locks through which they shine
With premonitory gleam—
Prophets of the time are they,
Of the swiftly-coming day,
When shall end this fever-dream;
And no more the busy brain,
With its subtle thoughts and fancies—
The soul's wondrous necromancies—
Thrill to pleasure or to pain.
In the sluggish pulse—the slow
Life-tide, with its ebb and flow—
I can hear a murmurous sound,
As if from my soul's profound,
Whispering very sweet and low,
Spirits called me—low and sweet,
Pulse by pulse the words repeat—
"Linger not when bidden to go!"
List, my soul! that warning tone
Not of sadness breathes alone;
Something of promise, good and fair,
Something of prophecy is there,
Of a Future which shall be
Better, brighter, holier far
Than Earth's life can give to thee;
Oh, surpassing all we know
Or of good or pure below—
"*Non omnis moriar!*"

II.

Shadows, I know not how or why,
Day by day creep o'er mine eye;
And the fire that once was hid
Underneath the drooping lid,
Or, by strong emotion wrought,
Flashed the lightning of my thought,
Gleams but seldom now, and faintly:
Even the mould'ring mortmeth dins
Hills, by brightest sunshine kissed,
Swell beneath a robe of mist,
Or in shimmering vapor swim;
And the trees, by twos and threes,
Deftly shaken by the breeze,
Waltz in measure, silently—
Ah! this treason of the eye!
Whence is it, or how, or why?
Tells it not that night is nigh?
The still night, unstirred by breath,
Through whose Dark shines never a star,
The vague Opaque which men call Death?
Yet—" *non omnis moriar!*"

III.

A quick-coming weariness,
When with laggard pace I tread
Olden paths where once, as fleet
As the roe, I sprang to greet
The morn, glad-eyed and red,
Now doth every limb oppress—
Wearily they follow still
The slow motions of my will,
Wearily, but soon give o'er:
Youth, with lithe and supple thews,
Passed, as pass the morning dews—
Vanished ne'er to come more!
Now I tread the solemn shore
Of that sea whose vastitude
Mortal eye hath never viewed,
Never a mariner hath sailed,
And its chandrous organ-roll,
Booming grandly from afar,
Pours its anthem on my soul,
With a many-voiced refrain,
Heard again—again—again—
"*Non omnis moriar!*"

IV.

As the dew that bends the grass,
As the breath that stains the glass,
As the morning's floating mist
By the fervid sunbeam kissed,
As the pageant of a dream,
As the lapse of a moan,
As the hope that glorifies
Youth, and with its day-spring dies,
As the rapture which is sweetest,
As whatever thing is fleetest,
Life, with all that it can borrow
From the world of joy or sorrow,
All its petty conflicts o'er,
Passes and is known no more.
Nay, one hope remains to bar
The despair that else would gloom
Over the portals of the tomb—
"*Non omnis moriar!*"

V.

Something of me, when men have said,
"Speak kindly of him—he is dead!"
Something that doth appertain
To throbbing heart and thinking brain,
Shall, when I have passed, remain—
The memory of the deeds and words
Of good deed in kindness wrought—
Verse of mine, perchance, impressed
With the love that fills my breast,
Or its woe and wild unrest,
Shall, enshrined in some fond heart,
Of its very life a part,
Live on, and with sweet constraint,
Hold it to my memory—
Thus, "I shall not wholly die."
Then, Soul! let nor pain, nor fear,
Nor the wrong that shadows life,
Nor hate, with which thou art at strife,
Claim the tribute of a tear,
Or the language of complaint.
Henceforth, naught thy peace should mar—
Deeper than thy fears or woes
Sinks the spirit of repose,
When triumphant Faith can cry,
"From Death I wrest the victory!
Non omnis moriar!"

VI.

But the heart must yield its trust,
And its memory be forgot,
When, at length, it bows before
Earth's exulting Conqueror.
Earth itself (so prophets say)
In the flame shall pass away,
And the heavens together roll
Like a crisped and burning scroll,
And its myriad orbs expire
In a baptism of fire.
Yet even then the soul can cry,
"*Nay, I shall not wholly die!*"
From its place though Earth be driven,
Though shall fall the stars from heaven,
Though the regnant sun be hurled
From his throne above the world,
And in fervent heat be blent
Every fusing element—
Still, outliving sun and star,
In a life serene and high,
Clothed with immortality,
Victor over Death and Hell,
I my triumph-song will swell,
"*Non omnis moriar!*"

WILLIAM H. BURLEIGH.

SYRACUSE, April 8, 1852.

* "I shall not wholly die,"—an exclamation of the Latin poet, HORACE.

RATE AT WHICH THE WINGS OF INSECTS MOVE.—The buzzing and humming noises produced by winged insects are not, as might be supposed, vocal sound. They result from sonorous undulations imparted to the air by the flapping of their wings. This may be rendered evident by observing that the noise always ceases when the insect alights on any object. The sirene has been ingeniously applied for the purpose of ascertaining the rate at which the wings of such creatures flap. The instrument being brought into unison with the sound produced by the insect indicates, as in case of any other musical sound, the rate of vibration. In this way it has been ascertained that the wing of a gnat flaps at the rate of 15,000 times per second. The pitch of the note produced by this insect in the act of flying is, therefore, more than two octaves above the highest note of a seven-octave pianoforte.—*Lardner's Handbook.*

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From P. N. Legendre, Professor of the French Language in New Haven, Conn.

"Professor Fasquelle, of New Haven, May 9, 1852.

NEWMAN & IVISON: GENTLEMEN—I have found Prof. Fasquelle's method into one of the most simple to be pleased with it that I intend henceforth to adopt it altogether. And never it may be the desire of my pupils to learn how to *speak* and *compose* in French. Other systems have been much in vogue for some time past, and certainly show their authors deserved enjoyed the highest credit; but their works being especially intended for native teachers, they leave to them the explanations of many things which, at first, seem too trifling to be dwelt upon and which, however, lay the seeds of the cause of much perplexity to the pupil; and when the teacher does not happen to be intelligent or skillful in a high degree, the pupil finds himself entirely at a loss in the situation of Chateaubriand in a deep western forest, by a dark day, as without a compass to guide his course, and then gives up the study in despair. Prof. Fasquelle's course seems to me to combine all those things that have long been wanting. But never has a work come under my notice which seems so happily and harmonizes so felicitously the great rival elements of the language —the synthetic and the analytic, the theoretical and the practical, while the rules and their illustrations are so lucid and simple, and so well adapted to the wants of every one, that a little girl belonging to my class spoke a child, has pursued the course with as much advantage and profit to herself as any of the others, who are much more advanced in years. A thing, besides, which forms an important feature of the work is that the pupils appear to study with pleasure—if not indeed with delight—lessons which are generally interesting of themselves and always devoid of the tediousness of other works.

I can have no doubt that this method will supercede any that has appeared thus far, and will be hailed with gladness by every teacher and lover of our beautiful language.

P. N. LEGENDRE, Professor of the French Language, New Haven, Conn.

From J. Pearl, A.M.

NEW HAVEN, April 20, 1852.

MESSRS. NEWMAN & IVISON: GENTLEMEN—For several weeks last past a class of adult young ladies in my school, who were unanimously adopted:

were unanimously adopted:

"I *Resolved*, That the Presbytery have learned with great pleasure, that Mr. John Jaques, an elder of the church in Washingtonville, has undertaken the manufacture of pure and unadulterated wine from native grapes, with special reference to supplying an article suitable in every respect to be employed by the churches in the celebration of the Lord's Supper.

"2. *Resolved*, That the Presbytery do earnestly recommend to all the churches under their care, that they adopt the use of the pure wine of Mr. Jaques, in the solemn sacrament above referred to, instead of syrup and wines, for the purity of which they can have no sufficient guaranty."

"In Presbytery at Unionville, Orange Co., N. Y., Sept. 30, 1847.—I certify that the above is a true copy of Minutes adopted by the Presbytery in the case.

"O. M. JOHNSON, Stated Clerk."

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of the monarch would lead you to suppose, but an intelligent monster, in which the brute and the fiend were nearly equal. When I hear the talk which is now so common, of the moral results which are likely to accrue from the diffusion of knowledge, I ask, do facts justify the expectation? I think of Rousseau, who was alike distinguished for his intellect and his vice—of the profligate Mirabeau, the most commanding intellect, perhaps, which France in his day could produce; Napoleon comes to my remembrance, the man of the greatest mental capacity, not only in France but in Europe, but who was, withal, 'a boundless liar,' a thief, an assassin, a slanderer, 'a scamp Jupiter,' as he was well called, who trod upon the neck, and waded through the blood, of thousands, that he might obtain the object of his ambition; the name of Byron presents itself—Byron, who rose at one bound to the very pinnacle of fame, who was familiar with Nature in her wildest and softest moods, but who, with all his genius, and all his fame, was, ere he reached life's meridian, a worn-out debauchee, weary of living, and yet unfit to die."

He spoke of the spiritual wretchedness of multitudes far removed from the ameliorating influences of the Gospel:

"From some cause or other, the measures which the Church employs exert no influence on those by whom their influence is most needed. In the very neighborhood of the sanctuary there are thousands who never cross its threshold, and to whom the Gospel is never proclaimed. They crowd to your fields, they throng to your public houses, they lounge about their homes in idleness, or are engaged in some employment having nothing congenial, but directly at variance with the sacred character of the Sabbath day. (Hear.) Nor is the condition of these parties in relation to Christianity merely a negative one; that of many of them, at least, is one of direct antagonism. Religion is so associated in their minds, that the slightest allusion to it excites their intensest hostility; its badges, its professors, but especially its ministers, are the objects of ridicule and scorn. So far as it is manly; to seek its destruction is to prove yourself a benefactor, and to merit the gratitude of your country; to profess it is an indication of weakness or of fraud; to be completely devoted to its promotion is to practice an organized and systematic deception, for the furtherance of some sinister end. (Cries of Hear, Hear.) That this is no exaggerated description of the condition of the working classes, especially in our manufacturing towns, you are very well aware."

Neither mere knowledge nor the advocacy of virtue, nor the modern popular skeptical philosophy, would convert the irreligious.

"Take a man of ordinary intelligence—a man more intelligent than many who understand the Gospel sufficiently to be sanctified by it, and to have derived from it a good hope of future glory, and try to find out for him in the writings of Carlyle, Emerson, Parker, Morell, and the others, an answer to the question, 'What must I do to be saved?' and you may, by the earnestness of your inquiry, attract his wonder or divert his mind a little from his own sorrows, but you can get no reply which can soothe his difficulties or dispel his fears. (Applause.) Go and preach this philosophy, as Peter did the Gospel to a miscellaneous multitude, and you may by the peculiarity of your manner attract their attention, or by the appositeness of your illustrations excite an approving smile; but how many will you send home 'pricked to the heart'? How many will go into their closets to weep and to pray, to regret the past and resolve on future amendment?"

He would not plead for "another Gospel" to be preached to the millions; but suggested that there were other means of bringing the Gospel into contact with the millions:

"Our church and chapel services, as ordinarily conducted, are useless, if the parties will not attend them; nor is the preaching there always best adapted to the peculiar modes of thought of our working men. If they will not come to hear the Gospel, we must convey it to them; and we must present it in a manner most likely to overcome their prejudices, to arrest their attention, to secure their belief. He who bears it must be a man fitted to gain their confidence; he must go to them not hedged about by an assumed sanctity, nor with a supreme dignity, nor with the stiff forms of officiality and conventionalism—not assuming a patronizing air, not meeting their doubts with threatenings of damnation, as if their unbelief were a personal offense, and he were glad of an opportunity of personally retaliating. He must go with the eye, and the ear, and the heart of a man who sympathizes with them in their struggles, who would gladly lighten their burdens and better their present condition, while he seeks to prepare them for eternity. (Applause.) He must treat them as his equals; he must address them as a brother addressing his brethren; he must appeal to their candor for a hearing; he must fairly weigh and courteously meet their objections; he must distinguish between religion and its professors—between the Christianity of the New Testament, as exhibited in the life of Christ, and the Christianity of many or its pretensory."

Rev. C. Stovel, of London, who followed, could have wished that the proceedings had closed, as far as speaking was concerned, with the speech of Mr. Landells, and the remainder of the service consecrated to devotional exercises; and addressed the meeting in the spirit of this observation. The Hon. and Rev. Baptist Noel followed. His address was marked by simplicity and pious fervor. He rejoiced in the efforts of all in every church who were laboring in the spirit of the commission given them by our Lord—these were the salt of the earth. Alluding to what had been accomplished, and the obstacles and opposition encountered, he stated that—

"Fifty churches, now independent and self-supporting, had found their origin in the labors of this society; and ninety-one missionaries and others were in whole or in part sustained by those exertions. What was our duty in regard to them? Surely, when they were opposed by the aristocracy, it might be, of the neighborhood, by the Established clergy, and by all who possessed influence and power; when passion, prejudice and enmity were combined against them, it was our duty to let them feel that they had our support in contending with these almost overwhelming difficulties—our aid ought surely to be effective. The evangelist, when carrying the Gospel to the towns and villages, ought to feel that his physical wants were supplied, and his domestic comforts cared for, that he might give his whole work to the evangelization of the neighborhoods in which he preached. There was another thing which the society ought to do even more systematically than it had ever done. The ministers of the various churches should successively visit the small towns and villages where the work had been commenced, so as to encourage the laborers in their toil, that the people might see that their pastor or their evangelist did not stand alone, but that there were many others who thought and felt with him."

He spoke of the wants of those intelligent, moral, but irreligious artisans, who stand aloof from religious bodies. He thought there should be a special agency of Christian brethren to address the workmen in public rooms and halls, to reason with them, to listen to their objections, to candidly weigh and answer them. This done, in charity, and faith, and patience, he believed many would be won to the Gospel of Christ.

"A friend of his in Paris, who was himself drawn from the working classes, and who retained a strong feeling of sympathy with them, had been brought to the feet of Christ, and in these troubled times he had been reasoning with so much success amongst the Socialists as to win a very marked sympathy and excite a deep interest in their minds. Indeed the priests so dreaded his influence on that class—for he was a thorough Protestant—as to induce the Prefect of Police to forbid his meetings altogether. Such a man as that could do incalculable good. Why not, then, draw from that very class those men whose abilities were of the highest order, and who, having all the sympathies which the circumstances could give with the classes amongst which they had been placed, might bring before them the Gospel of our Lord for their eternal happiness? But let it be ever remembered that no lower motives should govern us in this work. Our object should not be to promote sectarian interests, or merely to raise the lower classes to dignity and power, or any inferior object of that kind, which might be incidentally the result of our efforts; but it should be to save men's souls, to honor God, to manifest the power of his truth, and bring the whole world to do homage to the great revelation which he had made of himself, and to that blessed Redeemer on whom all our hopes depended."

METHODIST MISSIONS.—At the late meeting of the General Missionary Committee in New York, the following appropriations were recommended to be made by the Board of Managers of the Missionary Society of the M. E. Church for the ensuing year:

Foreign Missions,	$17,573
Home German,	50,000
Foreign Population,	11,500
Indian Missions,	11,250
Domestic,	48,399
Contingent,	7,277
Expenses,	5,000
Total,	$200,000

A PLEASING INCIDENT.—At the customary prayer-meeting of the Second Baptist church, St. Louis, on Sabbath afternoon last, a brother arose and remarked that as it was the intention of the pastor, Rev. Dr. Jeter, to attend the annual meeting of the American Baptist Missionary Union, soon to be held in Pittsburg, it would doubtless be gratifying to him to meet his brethren from the North, with whom he was formerly associated in missionary labors and counsels; and he proposed that those present, in the name of the church, proceed to raise one hundred dollars, to constitute the pastor a life member of the Union. It was unanimously approved, the cards were passed, and in five minutes it was done.—*Wes. Watchman.*

The Independent.

NEW YORK, THURSDAY, MAY 27.

NOTICE.—All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors. By observing the above notice, correspondents will save much inconvenience at the office.

THE CASE OF DR. KING.

Our readers are aware how perilous and eventful has been the missionary life of Dr. King, for some time past, under the Constitutional Monarchy of Greece. When Dr. King landed on the shores of Greece he appeared not only as the preacher of salvation, but as "the almoner of American charities" which he accompanied in the first store-ship sent from this country for the relief of the famishing Greeks. This introduction commended him to the confidence and the gratitude of the Greek nation. He has rendered that people other eminent services for which he has received the privilege of citizenship. Of late he has been the acting Consul of the United States, and in the absence of the proper commercial representative of this Government in that country, we are informed that "he has repeatedly transacted business with the Government of Greece under the seal of the Consulate." But notwithstanding the respect due to his character and to his public services, he has been frequently molested in his missionary work upon the ground that he was assailing and undermining the established religion of the country. These attacks have been prompted by the clergy of the Greek church; but probably have had their origin in a power lying yet back of them. As was remarked at the late meeting for the American Board in this city, the Greek church is "the advance guard of the Russian army" throughout the east. Russia holds that church in subjection to its own political interests, and to its ultimate designs upon the Turkish empire. Hence the fear of Protestantism especially under American influence.

In proclaiming the simple Gospel, Dr. King has been as cautious of exciting the religious prejudices of priests and people as was consistent with a bold and conscientious exposition of the positive doctrines of the New Testament; but the jealousy of the clergy, like that of the Pharisees of old, has found frequent cause of accusation against him, and has incited the rabble to threaten his life. In former trials Dr. K. has come off victorious, vindicating himself against the charges of ecclesiastical malice, by an appeal to the laws and the Constitution. Recently, however, in common with the persecution of Protestant missionaries throughout continental Europe, these accusations against Dr. King have been revived and his adversaries have gained a temporary triumph. Dr. K. was condemned to an imprisonment of fifteen days and to banishment from the kingdom. The following is his own account of his imprisonment.

"Besides myself," he says, "there are one hundred and twenty-five persons. A few days since, there were one hundred and eighty. These occupy eleven small rooms, about ten or eleven feet square, in each of which are from eight to twelve persons. The other three rooms are, perhaps, two or three times as large, and in each are confined twenty-five persons. From these facts you can judge of the accommodations enjoyed here. Most of them have no beds on which to sleep, and some not very warmly clad. It is enough to make one's heart ache to see and hear them. The night of them will feel that my trials and troubles were small. Decent looking men, and the vilest malefactors; men not yet tried, and who are perhaps innocent, and those who have already been condemned for piracy, rape, and murder; the youth who has committed perhaps his first crime, or no crime at all: and those who have grown old in iniquity, and whose consciences are seared as with a hot iron, are here crowded together in one common mass, from which proceeds an odor by no means agreeable, even now when the weather is cool, and which, as the weather grows warm, must become intolerable. And just think of sleeping in a little room, about ten feet square, with ten or eleven others locked in with you for the night, and only a small window in the door for air, and one by the side of it for light, darkened by its thick, heavy iron gratings, and looking upon a small court within."

we have seen is given in the *New York Recorder* of May 5, which contains a private letter from Eireæus to a gentleman in Brooklyn. The writer is evidently well informed in Grecian law and in all the particulars of this case, and in common with the journal in which his letter appears and with the denomination which it so ably represents, he is largely imbued with the spirit of religious liberty.

The following is the substance of his statement of the affair.

Dr. King was tried under the law in the penal code which prohibits the use of abusive, scurrilous, offensive language against the established religion, and witnesses depose that they have heard Dr. K. teach contrary to the "perpetual virginity of the mother of God," and to the doctrine of "the real presence in the sacrament of the Lord's Supper." The sentence is based upon nothing save this deposition; and thus the court have found him guilty of a breach of the law in question. The court find no evidence that he has traveled the established religion. The publication of the charge alongside the sentence would be the best possible proof of a judicial persecution in face of law and evidence. Dr. K. has never once broken that law, for all that appears in the trial. The counsel who managed the case before the Areopagus, (the highest court of appeal,) and showed, clear as sunlight, that he is *not* an offender, according to the verdict itself of the lower tribunal. Nevertheless, the king's attorney charged that "the judges have *conscientiously* decided otherwise;" that is to say, in their opinion, heterodox teaching is a breach of the 14th article!—is to abuse and revile the established religion! But the penalty attached to this law is only *imprisonment and fine*; how, then, did they come to punish him with *banishment*? They have managed as follows:

1. The law saith, ch. 1, § 34, that "persons who have been found guilty of crimes and offenses shall be subject to particular surveillance of the police, *if* they be regarded in respect to conduct, character, and manner of life, as especially dangerous to good morals and the peace of the community."

2. According to § 37, "In cases where citizens become subject to the special surveillance of the police, *foreigners* shall be expelled the country and taken beyond its boundaries."

3. But to make out that Dr. King is a person dangerous to the peace of the community and to morals, the court had embraced in the original indictment a charge of breach of the 18th article of the penal code, which prohibits the dissemination of doctrines subversive of good morals, and opposed to the fundamental principles of religion!

At the first hearing before the Areopagus, this charge had been thrown out of the indictment, as its admission would stigmatize Protestantism, and so run counter to the first article of the Constitution, wherein Protestantism is *recognized* and *tolerated*.

But in face of this decision of the Areopagus, the Criminal Court retained the *whole* indictment, not regarding at all the modification of the Superior Court, and so found the Doctor an offender against the 18th as well as the 17th article, and so liable to banishment.

At the latest advices the decree of banishment had not been put in execution. The government of the United States has dispatched a vessel of war to Greece to have an eye upon this affair. The case is one that calls at least for moral intervention. Greece had our sympathy in her struggle for independence, and our "material aid" during the horrors of famine. Now that she is threatened with absorption by Russia, or by the combined absolute powers to the North of her, this government should be ably represented at the court of Otho, that the restraint of its presence might be felt upon their counsels of evil. We observe that even those secular papers which have opposed the doctrine of moral intervention as laid down by Kossuth are in favor of a specific intervention in the case of Dr. King. It is to be hoped that this government will be brave not only against Mexico, Greece and Spain—the weaker powers—but also against the colossal despotism of Northern Europe, between which and the spirit of Liberty the last great battle for freedom must be waged. The sentence of Dr. King trenches so closely upon the religious element that gives this nation its life, that if prosecuted by the government of Greece it may yet arouse among us the hereditary love of religious freedom and call forth the whole strength of the nation in a protest against the wrong. On this point the *Recorder* has these forcible remarks:

"The imprisonment of Dr. King, together with the persecution of our missionaries in Germany, will give the subject of religious freedom an importance in the minds of the people of the United States and England which it has not assumed since the times of the Commonwealth. The European governments will, by these acts, arouse a feeling very different from that which evaporates over dinner speeches and expends itself in militia musters and city council celebrations. These acts of tyranny affect the conscience; they reach the feelings of the great mass of moral power which, though ordinarily quiet, in reality moves and controls the action of free nations. Let European despots beware how they cast off the last claim which they have to the forbearance of religious men."

But while we read such sentiments and warmly share them, we are tempted to ask ourselves and to ask that wide-spread Christian community to which we speak, Why should we expend our sympathy upon the persecution of one man thousands of miles away, when outrages upon liberty and justice no less flagrant are perpetrated before our eyes, in the name of American law and of the Constitution of the United States? Why send a frigate of our navy to threaten a poor impotent government in the Mediterranean for doing precisely what the officials of our own government do in New York, with all the military force of the United States to back them? Let us scan a little more closely the manner of proceeding in this Greek court. Says the same intelligent correspondent:

"I must mention here, what is of first importance to be known, that the trial in the Criminal Court was as unfair and disgraceful as the sentence was iniquitous and unjust. Dr. King was not permitted to speak in his own defense, although allowed in law to do so. He had what was important, and pertinent, and essential to be said in reply to a violent theological argument. But the judges professed fears of a popular tumult in case anything theological should be uttered by Dr. King. Those fears were hypocritical. Attempts had been made to get up the show of a mob, and undoubtedly to afford the Court a pretense for silencing the prisoner. But everybody knows that the rabble allowed to collect around the court-room would never dare to make disturbance against the wishes of an impartial tribunal. Besides all this, the lawyers for the defense were not all permitted to speak either in the lower or the higher Court."

What is this but a *fac simile* of the hearing in the case of *Horace Preston* before Commissioner Morton of this city? Preston was not permitted to speak in his own defense; his lawyers were not permitted to finish their plea on his behalf: the witnesses in his favor were not allowed to be heard; other witnesses most important in the case were not summoned upon the stand; the judge heard one side and made up his mind, and then from "fear of a popular tumult" a suitable force was detailed to conduct the prisoner into Slavery. How would the simple narrative of this recent administration of justice in New York read in Greece by the side of a protest from our government against the banishment of Dr. King?

BARBARISM, DIPLOMACY, ETC.

It appears in the newspapers that one E. A. Hannegan, of Indiana, in a drunken fit, has stabbed his brother-in-law, named Duncan, and has killed him.

On such an occasion it is proper to remind the people of Indiana that this miserable man represented at one time, not very long ago, the sovereignty of Indiana in the Senate of the United States; and that, as those who sent him to that high station knew perfectly well, his character then was no better than it is now. We wish that the brother who at one of our recent anniversaries exhibited a little sensibility about the idea that there is danger of barbarism in new countries, would make a note of this fact, and would inquire whether such a Senator from one of the great and growing Western States may not be taken as an indication that Home Missionary efforts are needed to save the West from barbarism, and that without Home Missions the danger of barbarism would have been much greater than it is.

On such an occasion it is equally proper to remind the people of the United States that this same man, E. A. Hannegan, a little more than three years ago, was nominated by the President, and confirmed by the Senate, to take care of our national interests, and to represent our national dignity, at the court of Berlin. Nor was that appointment made ignorantly. The President and his cabinet, who nominated a gross and notorious drunkard to be our ambassador at every senator who voted to confirm the nomination, knew the man to be, just what the shocking fact now going the round of all the newspapers shows him to be. Yet with their eyes open—for he had been in Washington long enough to be known—they dared to appoint that drunken savage to a station in which it was impossible to expect that he would do anything else than to inflict a signal disgrace upon the American people. Accordingly he went to Berlin, where we had once been represented by so eminent a scholar and diplomatist as Henry Wheaton, and disgraced not only America but republicanism by exhibiting himself in his degrading habits as the authenticated representative of both.

The appointment of this Hannegan to be our minister plenipotentiary at Berlin, was one of the last acts, if we remember correctly, of Mr. Polk's administration. All the acts of that administration in the way of diplomatic appointments, were not (we are happy to say) of the same sort with this. Perhaps we were never more honorably represented in Great Britain than by Mr. Bancroft, who was sent thither by President Polk. At Paris, under the same administration, we were represented by Mr. Rush, of Pennsylvania, an accomplished gentleman and an experienced diplomatist. At St. Petersburg, Mr. Ingersoll, of Connecticut, a gentleman of irreproachable character, and of the most honorable standing in public life, was a representative whom our country had no reason to be ashamed of. But when Mr. Ingersoll returned, what sort of a man did President Polk send to supply the vacancy? How much did Arthur P. Bagby, of Alabama, do at the court of the Emperor Nicholas, to honor republicanism and to exalt the character of "the model republic"? President Polk's brother was sent to the court of Naples—an appointment for which President Tyler was in form responsible. Every American traveler who passes through Naples, would do well to inquire what sort of a reputation that minister of ours left behind him.

We have nothing to do with the motives which led to the appointment of such men and of others whom we might mention in the same connection. This, however, we may say: No man with any knowledge of those persons can believe for one moment that their competency or their moral fitness was any part of the reason why they were severally appointed to represent republicanism and the dignity of the United States of America, at some of the most important places in the world.

Nor are we called to say whether Mr. Polk's administration was or was not particularly unfortunate in this respect. We write not as partisans but as Americans. And therefore, while we are happy to testify in behalf of the present administration, that such foreign ministers as Mr. Lawrence at London, Mr. Rives at Paris, Mr. Marsh at Constantinople, Mr. M'Curdy at Vienna, and Mr. Kinney at Turin—not to mention others—do honor to the government and to the country, we cannot forget that in one instance, at least, General Taylor was induced by party influence, contrary to his own feelings and judgment, to make a diplomatic appointment of a discreditable character.

The people should never forget, and no administration should be permitted to forget, how important is the entire personal fitness, and especially the social and moral character of the man who is commissioned as our representative at any foreign court. It should be well understood that a drunkard, a rocking profligate, a gambler, a spendthrift who defrauds everybody that is fool enough to trust him, or a notorious and habitual liar, is not fit to represent the American people anywhere. There are some who seem to think that at any profligate European capital the moral character of the American minister is of no consequence, forgetting that he represents not the people *to* whom he is sent, but the people *from* whom he is sent. Not only talent but moral character is likely to be appreciated everywhere. Brigham Young, with his fifty wives, if he were sent to represent us at Constantinople, would disgrace us there as really as he would at the court of the British Queen. At Naples, which seems more like Sodom than any other place this side of the bottom of the Dead Sea, an American minister distinguished by the purest Christian morality and the strictest republican simplicity of domestic habits and manners, would be understood and honored, and would honor our country. At Rome, where everything seems made of lies, and where the highest ecclesiastical dignitaries with all their vows of celibacy are often understood to be men of the loosest kind of morality, a minister who thinks that the whole art and mystery of diplomacy is to tell as many lies as he can think of, will be only the better understood because there are so many there just like him; and on the other hand, one who has his wife and children with him, and who lives in the bosom of his family with a purity of character above suspicion, will only be honored the more for the broad contrast between his character and that of scarlet cardinals. A man whose moral character is not perfectly irreproachable, if sent to represent the United States at any court in Europe, will do more to damage the cause of liberty than can be done by almost any other agency.

COAL ON THEOLOGY.

Our neighbor *The Tribune* desires to make our advocacy of the repeal of the duty on coal a stepping stone to a general discussion upon morals and theology. Accordingly he nails up four theses upon sundry topics, commercial, historical, economical, social, moral and religious, —reaching geographically from Ireland to India, and from the St. Lawrence to the Zuyder Zee, and chronologically from the days of Ferdinand and Isabella to the 15th year of Victoria—and invites us to a discussion of the same. It is not the habit of this journal to discuss a subject controversially except where this is necessary for its own vindication, much less to lay down in advance a programme for an endless debate with a contemporary. If our relations to the public would admit of this, there is no opponent that we should prefer to *The Tribune*; it is so candid, and so catholic, and it gives in so easily and so handsomely when it is convinced.

But as we have gained the hearty support of *The Tribune* for the abolition of the duty on coal, and an authorized assurance that the article shall henceforth be cheaper in this market, duty or no duty, we are entirely satisfied to let our neighbor transfer his lucubrations from the field of coal to the field of theology, engaging on our part to read them carefully. When any other great interest like that of cheap fuel for the poor demands our advocacy, we shall give it attention; but we have a special distaste for a prolonged controversy on some abstract question when so many evils in the concrete demand redress. We see other dangers more pressing than that of "a colonial dependence" upon England, of which *The Tribune* entertains such a lively horror in the event of our exchanging products more freely with that country, and as we are sure our neighbor will keep a sharp look out in that quarter, we shall attend to things nearer home. Possibly the unexpected success of our coal venture may tempt us again into the foreign field. Meanwhile we correct a misapprehension of *The Tribune's* statement. Instead of saying, as we understood, that the repeal of the duty on coal would directly benefit the iron interest, *The Tribune* meant only to compromise the matter by relinquishing the duty on coal in favor of a higher rate on iron—for the protection, we suppose, of the great *railroad* interest, with all its dependencies of labor, of travel, and of trade, and to promote the freer use of iron for building purposes and for street pavements!

THE RELEASE OF PRESTON.

Horace Preston, the alleged fugitive from Baltimore, whose outrageous seizure and summary deliverance into slavery we chronicled a few weeks ago, has been restored to freedom and has returned to his wife and his home. His price was fixed at $1100, and there was an additional item of forty dollars for the expense of getting him out of the United States. Government we are not informed. Probably $1500 would cover the whole tax of this rendition to slavery upon the philanthropy and patriotism of the North. The most curious feature in regard to the purchase of Preston is the zeal of Mr. Busteed, the lawyer of the claimant, to effect it. Such a rare compound of unflinching conscientiousness and of self-denying benevolence as this fisti-cuffing gentleman displays in his card in the *Evening Post* would render him a capital speculation for Mr. Barnum.

"I dismiss the whole matter of the reclamation of Preston, feeling that I have but performed a plain duty, to the fearless discharge of which I was bound by the constraints of good citizenship, and by the relation in which I stood to the claimant, my client. And in the matter of any exertion I have made toward securing the freedom of Preston, I desire no other commendation than that self-approval which instinctively but surely grows up to every man from the consciousness of having done unto others what we would wish that they should do unto us. RICHARD BUSTEED.

"NEW YORK, May 22, 1852."

The subdued tone of modesty with which this gentleman disclaims any praise for his philanthropy is in striking contrast with the vehement gesticulation with which he replied to Mr. Jay in the court-room, and to his sturdy refusal to answer a question so as to expose his alleged perjury. But *then* he was discharging a conscientious duty, and when once the conscience of such a man is aroused, what restraint of decency or of law can hold it in check?

No doubt Mr. Richard Busteed, in securing the freedom of Preston, did as he would wish to be done by if ever he should get his deserts, but was he equally moved by the golden rule in his previous efforts to get Preston back into slavery? Perhaps the first action was under the iron rule of conscience; but at all events we are glad that Preston has been made free even by such an agent. *The Tribune* makes the following just comment on the case:

"One thing seems to be demonstrated by this repentance of Mr. Busteed; that is, that hereafter the slave-hunters in this community will have to resort to a still lower stratum of lawyers for their tools. They were badly reduced before, but now no attorney whose aspirations range much above straw-bail cases at the Tombs will be found engaged in the endeavor to reduce a freeman into bondage. Even the shadow of respectability shrinks from slave-catching."

THE WOUNDED INDIAN.—This piece of statuary, by Mr. Stephenson, now on exhibition at Stuyvesant Institute, attracted great attention at the World's Fair, more even than other works of superior artistic merit. It is American throughout;—the marble is from the Vermont quarry, the subject is an American Indian, wounded in the very act of adjusting the arrow to his bow, and the artist is an American, untaught as yet in the foreign schools. Anatomically viewed the work possesses considerable merit; but we are not fully satisfied with the general treatment of the subject nor with the expression which the artist has given to the countenance of the dying chief. It bears, however, decided marks of genius, and gives promise of future reputation. The era of American plastic art is opening most auspiciously.

FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, May 6, 1852.

To the Editors of The Independent:

GENTLEMEN:—The annual meetings of our religious Societies are just over. Our Bible, Tract, Foreign Missionary and Evangelical Societies have given to the Christian public the report of their labors during the past year, and, as usual, plenty of lengthy speeches have accompanied their lengthy accounts. Your readers are enough acquainted with meetings of that kind to render any description of them unnecessary; two remarks, one on the account given of the work, and the other on the physiognomy of the assemblies, will include all I want to say of these religious festivals. I have been struck with the activity displayed by the Bible and Tract Societies; a number larger than ever before of their publications has been distributed, sold among the people, and immediate results in many circumstances have been very remarkable. The Foreign Missionary Society has been sorely afflicted by the effects of the Kaffir war in the neighborhood of the Cape of Good Hope, where most of their stations are located. Dangers and temptations brought with the spirit of war among the half civilized and half Christianized tribes gathered around the missionaries, have caused not only individuals to fall, but congregations and churches to be well nigh destroyed. As to the evangelical society of France, all its enterprises are still on foot, to the great wonderment of its friends. None of the benevolent institutions of France seems more manifestly blessed of God, and although every year it is questioned if the constant ill will, to say the least, of the Government towards it or the emptiness of its treasury, will allow it to exist any more, still it goes on, and continues to gather a beautiful harvest of converted souls, into the spiritual church of Christ. I spoke of the physiognomy of the meetings: Poor speakers! In what a fix they were! All had seen or personally encountered difficulties in doing good, caused by the government and the priests; they wanted to say how they felt about it, and they did not dare to do so. Parentheses, qualifications, reservations, and mental restrictions were the order of the day; and had the Machiavelic Talleyrand been present, he would probably have repeated his common saying, that "Speech was given to man to conceal his thoughts." Your friend Rev. Leon Pilatte, among others, seemed quite embarrassed in his speeches; evidently he was just from "a free country." Yet through the clouds which enveloped their thoughts an intelligent listener could detect their protest against the unjust oppression of which particular cases were present to everybody's mind. It was clear also that apprehension, if not fear of persecution, was general; all those engaged in Christian enterprises felt that every morning might bring to light a decree which should either suppress their societies, or assimilate them to criminal associations; and this feeling pervading the meetings, gave them an unusually solemn tone, which has not been the least of the blessings which accompanied them.

In order that you may better appreciate the causes of the apprehension just mentioned on the part of many evangelical Christians, I will relate some facts which have come within my knowledge. Taken separately, each of these facts is either ridiculous or so odious as to deserve merely contempt; but taken altogether they form an ensemble really threatening. All the following facts have occurred since the second day of December. Two evangelists visited, some time ago, the town of St. Michel; one hundred and fifty persons attracted by the evangelical truth left Popery and declared themselves Protestant, among them thirty were hopefully converted. Such a result of the labors of the evangelists excited the hatred of the priest; the authorities ordered them to leave the place. As that order was entirely opposed to the law, one of our friends thought he would make a reclamation. As he was going for that to the magistrate he was taken, put in prison, and some time after exiled in a remote part of France. After the *coup d'etat* of last December, you are aware that in numerous places the people rose in arms to resist the usurper. Avallou was one of those places where after a bloody struggle, the defenders of the law were put down by the more numerous soldiers of Bonaparte. Not satisfied with the success of his ambitious scheme, that man instituted an inquiry against all those who had dared to resist him. In Avallou and other places, this was turned specially against the Protestants. When the public accuser entered the town he exclaimed, addressing the mayor: "We have caught these Protestants at last, and we will have reason of them." In the neighborhood of Avallou, in a village, lived among the Papists one single Protestant. That feeble but faithful representative of a pure Christianity was obnoxious to the priest,—of course. Therefore he denounced him to the authorities as a dangerous man, and upon the word of the priest he was cast out of France, exiled [illegible] of the Evangelical Society of France, to receive the children of those who, several hundred in number, had officially declared themselves Protestants. The chief magistrate on a sudden declares that there are not any Protestants in the country, and in consequence suppresses the school. At Cannes after considerable agitation and threatenings against the Protestant school the magistrate goes to visit it. He finds that everything is in good order, and begins asking the children questions on religious topics. One of them being interrogated upon Papistical dogmas could not answer, but when interrogated upon Protestant ones quite readily responded. This was enough. A few days after a decree of the authority appeared in the following unheard of terms: "Considering that the teachings of Protestantism are dangerous for public morals,—the Protestant school of Cannes is suppressed!" You see what are the promises for the future.

At Draguignon a colporteur under some futile pretense was arrayed before a court, and was going to be tried publicly according to law. But as the magistrate knew that Protestant principles would be explained, he ordered the pleadings to be secret as well as the whole of the proceedings, "because there would be danger for public morals if the public were admitted." There is in Saone and Loire a chief magistrate (Préfet) who is a Jew. That gentleman taking the law into his own hands, resolved and ordered that the colporteurs should sell and distribute only the Old Testament. They made a reclamation, and begged leave to spread the Gospel. The prefet then said he would permit it, but on condition they should distribute at the same time the "Almanac of the Government." The colporteur declined, saying that the rule of their society was that they should sell only the Holy Scriptures, and above all that they should avoid all political writings. Then, said our Jew, there shall be no colportage in this department; and according to his whim there is no colportage there at present.

I could add many other facts to those just mentioned; but I have said enough to give some idea of the regime under which we live. This is only a small part in a small department of the system of oppression and autocratic despotism which reigns here. And yet nobody dares to speak; spies abound everywhere; and in the public meetings, in the streets, in the social parties, unseen they listen and report everything; even in his home, for fear of being overheard by an unfaithful servant, one dares not talk freely about matters and men. Only those who always bow before success, and are ready to kiss the hand which enslaves them, can now give utterance to their feelings.

Of politics I have very little to say. Having been out of Paris for some time past, I am not yet quite *au courant*, and can only repeat, as the most important piece of political gossiping, the rumor going abroad, viz.: That we are on the eve of having the long looked for Emperor Napoleon II. The great festival which is being got up by the army for the 10th instant, is said to be prepared in view of the proclamation of the Empire. A magnificent dinner (of 10,000 guests) and a gigantic ball would be, it seems to me, a suitable occasion; and the explosion of tens of thousands of bottles of champagne with the noise of tumultuous polkas would harmonize very well with the spirited shouts of *Vive l'Empereur!* We shall see, and in due time I will inform you of what happens,—if Caligula has become emperor, if Incitatus his horse has been made Pontifex, et cetera. Your very humble servant,

FRANC PARLEUR.

TOLLAND.—An ecclesiastical council convened in Tolland, Mass., May 5, to dissolve, if deemed expedient, the pastoral relation between Rev. Alonzo Sanderson and the church in that place, that he might accept an invitation to preach the Gospel in Wellington, Ohio. The council voted unanimously that it is expedient that the pastoral relation be dissolved. The council sympathize with the church, and pray that they may continue to be united and prosperous. They recommend Mr. Sanderson as a minister in good standing, and having the confidence of his brethren. COM.

THE NEW SCHOOL GENERAL ASSEMBLY.

WASHINGTON, MAY 20, 1852.

MESSRS. EDITORS:—A fine thunder-shower came with timely generosity last night, to lay the dust, and purify and cool the air for to-day. The morning was one of luxurious brightness and freshness. The very atmosphere seemed glowing with vigor. The white capitol shone afar, the very image of majesty and purity; the broad Potomac rolled its blue expanse eastward among green hills and wide slopes. Had it been the general assembly of all the nation's worth and wisdom, nature could not have ushered it in with greater splendor or delight. It has been a day to be grateful for.

At 11 o'clock the Assembly convened in the Ninth-street Presbyterian Church. A goodly number of commissioners were present, and the house was quite well filled. In the pulpit the moderator of the last year's Assembly bowed his gentle and thoughtful face while the preliminary exercises were gone through with. As he rose to pronounce his text, one could hardly persuade himself that this timid and ruddy face belonged indeed to one of the "Fathers in the Church." His air was that of a young man making one of his first experiments, confident because thoroughly prepared, yet modest and humble.

The text was 1 Cor. 12:4—11. Dr. Barnes opened his discourse by narrating the story of the Emperor Charles V. when in his retirement—how having tried in vain to make a number of clocks and watches keep time together, he reflected afterwards upon the folly of his royal efforts to compel men to see alike in matters of religion, and to agree upon identical theological dogmas. Minds were naturally of different structure. Hence, this diversity of doctrinal belief is really no reproach against Christianity, as some would have us suppose, but if a reproach to anything, it is against the human mind itself. The Apostle Paul expected "diversities," as the text shows, but in all there might be and ought to be "the same spirit." The preacher dwelt quite at large upon the influence of diversities of natural disposition and temperament, and of circumstances.

Again, we hear that these varieties of belief prove that there can be *no definiteness in the Word of God*. But it is not so. The Doctor here dwelt with repeated minuteness upon "circumstances" and "mental structure." There always have been sects in all religions; among the Mohammedans—among the Romanists. No such rancor would now be tolerated among Protestant sects, as was once indulged in between the Nominalists and Realists, and between different sects of monks. So had it also been in pure philosophy, if that had touched closely and palpably upon man's dearest interests. He then proceeded to show the good resulting from this natural and unavoidable division. Agitation prevents stagnation, promotes purity, clearness, beauty. The denominations are mutual checks upon the ambitious and the innate heretical tendencies of partial views. The direst curse that had ever befallen the Church was the forcible attempt to give it external unity. Again, they operate mutually as a stimulus to the discovery of the truth. It was the conflict of opinion in the middle ages which, then, struck out so much truth, and which, indeed, prepared for Luther's time.

Here, again, the preacher dwelt on natural characteristics. Some men are *born* Calvinists, and however, whomsoever, whatsoever influences they may live, they will be nothing else. So some are born Arminians, and you cannot make Calvinists of them. Some are by nature men of *one idea*, while others are sure to take catholic views.

He then proceeded to show that every denomination has its peculiar mission, its "great idea," to fulfill, to impress on the heart and mind of the race. When that work is once done, then the denomination is ready to die. A new denomination generally indicates a new step forward in the human mind, illustrated in the cases of the Waldenses, the Paulicians, the early reformers, the Quakers, &c., &c. The early geologic periods of the earth had each their species. Those died before man, then he was also appeared. So ecclesiastical history digs up, etc. Our own denomination may thus pass away.

He then came to speak of the great "Calvinistic denomination." It has an important work. It has existed in all ages of the Church. As it exists with us (and here he would be understood as speaking of both Presbyterians and Congregationalists, for on all *essentials* they were agreed), it combines two things: 1, a presbyterial form of government; 2, Calvinistic doctrine. This doctrine seems to have a natural affinity for this form of organization, viz., the free, popular form of Congregationalism and of Presbyterianism. The purest Calvinism has always existed in these bodies. That of the Church of England is overwhelmed by her other tendencies. Again, the Calvinistic doctrine appeals to a certain class of minds, he will not say the best, in all sober, the firm, the conscientious, the free. He instanced Augustine, the Scotch, the Puritans, and said that this class was apt to be increased by all those influences which *make men think*. It is a class which has a strong affinity for education and for liberty. In this scheme God is held to view as the one only sovereign, supreme over all. Before him all must bow, but before him the real profligate is, How we may act so as to avoid collision? What relations are we to hold to other denominations? In reply to these questions, the Rev. Dr. remarked. 1. We recognize them as our Christian brethren—recognize them in every way, and in full. 2. We are disposed to co-operate with all. One cause of the "excision" was the favor shown to the voluntary organizations. The preacher here spoke of the American Board in terms of the deepest affection and respect. We had preferred this to an ecclesiastical board—had hoped to see a broader basis of Christianity laid in the heathen world than exists here; that accis would not be propagated with the truth.

3. He remarked: *The Congregationalists of New England are nearer to us than are any other of our brethren.* Many of us are of the same descent. The old North-Irish and Scotch Presbyterianism has been greatly improved by being qualified by the New England spirit, made more free, intel

city was devoted to purposes of education; Boston pays more than $200,000 a-year for support of religious instruction, and public ship; and that within twenty-five years, on has given between five and six millions dollars for educational, religious, and charita- purposes throughout the United States and ughout the world. While speaking in glow- erms of the munificence of the citizens of Bos- he said, he never thought of it, without ng his attention attracted to a venerable en then in his eye, alluding to Hon. Thomas Perkins, who was seated upon the platform. Webster requested him to rise, and show his evolent countenance to the people, which he umid the applause of the assembly, Mr. Web- saying, "God bless him! He is an honor is city, an honor to his State, and an honor is country. His memory will be perfumed his benevolent actions, and go down as sweet e to our children's children." Toward the se of his speech, he turned to the members of Conference, who rose in a body as he ad- ssed them in the following words:—

I bid you welcome to Faneuil Hall, the birth- e of American liberty. Welcome to Boston, seat of commerce, enterprise, and literature. come to Massachusetts, the home of public edu- ion. We welcome you, for your many Christian ues, and for the good you have accomplished in country and abroad. In the course of my life ave not been an uninterested reader of your tory. I know something of Charles Wesley, ing at a great age, shortly after our independence secured, these were his last words: 'The work e die, but the work goes on!' The workmen e framed the institutions and the constitution of country have passed away, but their work lives r them. Those same institutions and that same stitution have been upheld by us, and I trust l be sustained by our children forever. Although workmen may die, yet may the work go on. I have read, many years since, the biography of n Wesley, an extraordinary person, the great nder and apostle of the society, who died, fak, in 1791, at the advanced age of 83 years. last words were, 'The best of all is, that God with us.' These sentiments have been wonder- ly illustrated in the subsequent history of Me- odism, of which Southey said so strongly, that it is 'religion in earnest.'"

Our anniversaries begin to-day, and the pro- amme leads us to anticipate a week of great erest. M. S. N.

BAY STATE, May 31. 1852.

The Editors of the Independent.

You have been permitted again to hear the arblings of the bird of song who since she was ated has spent most of her time in our own vely valley of the Connecticut. And here she s left behind her very much of the same influ e which, wherever she has gone, has stolen e hearts of the people. The proceeds of the t concerts she gave in Northampton, the week fore she left, were all devoted to benevolent rposes in the town. But very much has she e privately, that has not found its way into e newspaper. A large number of poor families Northampton and the adjoining towns have n comforted and assisted by her, and frequent- ns she inquired for objects of benevolence and poor and sick, that she might comfort and sit them.

n one of her afternoon rides in an adjoining wn, she stopped at a miserable looking hut, here a poor colored woman resided, went in and sat down by her, inquiring as to her situation and rcumstances, if she had enough to eat, if she dered for the want of anything, how she con- ived to clothe and feed her children; and as was departing, she found herself without a rse of money, her usual accompaniment in her alms; but she appealed to her husband, who un- rtunately was in the same situation. She was k however to be baffled, and went to her coach- n, and finding he had some money, borrowed e dollars of him and presented to the colored man.

In another occasion, passing by a small house, d observing a man in the yard who seemed to in distress as well as giving evident signs of erty, the coachman was ordered to stop, and alighted and entered into conversation with e man, affectionately inquiring into his circum- nces; if he owned the place, if he was in debt rching that he was in debt for his place about o hundred dollars, and that he had not suf- ed from sickness or any great affliction, she uired what was the reason, if he was strong d able to work, that he had not succeeded in ging for his place. "Do you not drink some- ng?" said she. The man acknowledged that did. "And if I will pay this debt for you," d she, "will you promise not to drink any re?" No," said the man abruptly. With- t any reply she returned to the carriage, and n the man to his own reflections.

The Methodist General Conference is in session Boston. Nothing of particular interest to the urch at large has yet transpired, unless it be acceptance of the resignation of L. L. Ham- e of the office of bishop, on account of his ill alth. On the Sabbath the members are in ry good demand, to supply the pulpits of the ferent denominations in the city.

During the session of the Conference, *Zion's rald* publishes a daily, which is well got up, d edited with spirit and ability. The sight of s lively religious daily has suggested many an uiry why there could not be a religious daily blished in New York or Boston, that would be ll sustained? Let it be independent, liberal, d unsectarian, giving the religious news of the y, and other items of intelligence and general erest, with corresponding editors in all the ristian denominations, and in all parts of the d. Could not such a movement be sustained? ould it not help to usher in the "better time ming"? Blessings on the man who shall ven- re upon and accomplish this work.

MARTYN.

TO THE CONDUCTORS OF THE PRESS.

GENTLEMEN:—When a member of your frater- ty I received many proofs of your good will. By pying this statement you will grant a favor, not myself alone, but also

TO THE PUBLIC.

Brunetti's celebrated Model of Ancient Jerusa- m was brought to this country early in the year 48. It was exhibited for one month in Barnum's useum, and then removed to Boston. By an portunate coincidence, its exhibition was opened re in a building in which a plaster Model of ncient Jerusalem had just been exhibited by Mr. rks. That model, being small, and destitute of loring, and exhibiting, as it did, everybody the rks, with a Mohammedan mosque in place of the ered temple, naturally received little attention, d Brunetti's large and beautiful work was in- laced, the busy public of New England's metro- is seem to have been prepared to treat it with glect. A few, however, became aware of its rits. Rev. Hubbard Winslow, having seen it, pub- ished a brief but most earnest recommendation of in the *Boston Traveller*. Yet, strange as it may em, the intelligent conductors of that paper, in e midst of their absorbing labors, remained for ny weeks ignorant of the impression that was the same small model they had seen before. The gentleman who exhibited the Model, confid- ng it its intrinsic merits, felt it beneath his own dig- y, and that of his exhibition, to be puffed or ad- rtised in any manner. At last a time I first saw the Model, d learned that it was to be sold. Believing it to well adapted to gratify the taste of the intel- ctual and religious, and admirably calculated to come a welcome and important Biblical instruction the young, I became its purchaser, and took mediate measures to make it known to clergy- en and Sunday-school superintendents. From at time the place of exhibition was often crowded Sabbath-schools, and many and earnest invita- ns were given by clergymen to have it removed to the villages in their vicinity. In compliance th these invitations it was exhibited in many of e large towns of New Hampshire and eastern assachusetts, and the severe winter which fol- wed, having imprudently ventured into the State Maine, my health received a shock from labor d exposure which has obliged me to withdraw rely from all public employment. I am now urning at the South, while the Model is stored r New York. A gentleman well qualified for work has consented to lecture upon it for two ks, and it will accordingly be opened in the e of Brooklyn early in June. Clergymen, and ers, and superintendents of Sabbath-schools are uested to call immediately on the manager—E. lice—and it is hoped that arrangements will be mptly made for Sabbath-schools to attend at stated hours, as it is impossible for them to accommodate more than two or three hun- d spectators at once.

E. Cox having seen the Model in England, has presented me with the following testimonial, ch is added here for the satisfaction of those to m the reputation of the Model has not become wn.

"The Model of Jerusalem, by Brunetti, now in possession of Mr. N. Southard, is justly celebrated as the best, the most curious, artistic and correct, probably, in the world. In company with several American and other clergymen, I had the pleasure of visiting its exhibition at Liverpool, in 1846; and I retired pleased as all others seemed to be, with the view of the Holy City of Solomon and David.

"Our distinguished and honored countryman, the learned E. Robinson, D.D. LL.D. is now in Palestine, and when he returns in December next, he may publish a description, which, simply as such, and as his, may claim supreme pre-eminence,—yet, even then the Model may help the description, with mutual advantage and felicity.

"SAMUEL H. COX.

"CHARLESTON, S. C. April 27, 1852."

Having relinquished all hope of being able to lecture on the Model again, it remains for me to say that I shall be under the painful necessity of closing it for sale, at the close of its exhibition in Brooklyn.

N. SOUTHARD.

CHARLESTON, S. C., May 3, 1852.

RELIGIOUS INTELLIGENCE.

CHRISTIAN ASSOCIATION FOR YOUNG MEN.—A Society, kindred to one formed in Boston last autumn, has been recently organized in this city, its first public meeting having been held last evening in the South Church (Rev. Mr. Buckingham's). The audience was large, the discussions and addresses animating, and the project finds cheering responses from many hearts.

The plan of this organization is based on the fundamental principles of the Gospel—the officers and active members being professors of religion in evangelical churches. Young men of good moral character may become associate members of the society, though non-professors. The leading objects of the association are, to extend the heart and hand of Christian sympathy and kindness to the young men who may come among us, as *strangers*,—to find employment, and gain a permanent residence.

Influences of a moral, intellectual, and—more than all—of a religious character, are at once to be brought around them, so that the precious seeds of truth, planted in faith and prayer, in the quiet shades of their childhood's home, by pious parents, shall not be *lost*, even *for a time*, amid the bustle, temptations, and every-day excitement of a "new home" in the city.

Here are hearts ready at once to counsel, guide and direct the young man, surrounded by a host of temptations,—who come as beacon lights that warn the mariner of danger,—ready, as *friends*, to cheer the lonely one in moments of sadness; to check him, when disposed to wander; to watch over him, when prostrated by disease,—in short, to do all for his moral, mental and religious necessities, that the heaven-born spirit of Christian love can dictate.

How many widowed mothers will come to the mercy-seat with a "new song" of praise, that such an instrumentality is in operation, to meet the wants of a beloved child as he enters a world of temptation! It is earnestly hoped, that in all our large cities corresponding efforts will be made to arrest the strong current of vice and dissipation, bearing thousands on to endless ruin, and that fervent prayers will ascend to Him who "gave himself" for a ruined world, that his heavenly may descend and rest on this Association.

SPRINGFIELD, May, 1852. A. C.

For the Independent.

FOR CHRIST'S SAKE

The Lord appeared among us in our prayer circles in the month of February, in a special manner. This was seen in the burdened sigh, the tearful look, the heavy groan, the ingenuous confession, the struggling spirit and the fervent prayer. For a number of weeks this precious work of the spirit was almost entirely confined to the church. There was deep searching of heart and a great trial of hopes among the people of God.

We increased our meetings, preaching and prayer-meetings alternately. The work was carried on very much by prayer. A band of our sisters especially got an unusual hold upon God's arm in prayer. The movement became quite general in the church before a sinner out of it was converted. My labors were becoming too great; and knowing that God blesses the variety of talent he has given to his Church in his servants, and that he has given us evangelists, we invited Rev. O. Parker, who has been laboring with success in the Prairie as he remained with us three weeks, while the work deepened and widened. There was no rush of the crowd into the kingdom, but the current of salvation flowed gently, and sinners seemed to come intelligently and decidedly to Christ.

About sixty expressed hope in the saving mercy of God. They appear well: most of them are in the morning of life. They range from the Sunday-school scholar of ten to the man of thirty-five. Forty-one were received to the communion of our little church in the sanctuary on the Sabbath in April; two more have since been examined, and some others are yet to come. The labors of Br. Parker were faithful and judicious. His preaching was full of Christ—simple, plain and pointed—sufficiently argumentative; his manner of presenting truth happy, and his illustrations varied and forcible.

The excitement we have had has been produced by the faithful preaching of the Word, much prayer, and the Holy Spirit. Would to God we had very much more of it! Our city generally has been but little affected. Two of the other churches have had a few conversions. Oh, what a wonder that God can do anything with such co-workers as are the great majority in our churches!

Our communion season was one of deep interest. There stood with me, ministering the solemn ordinance, an aged servant of God, past his three score and ten years, scarcely able, even with a tottering step, to get to the house of prayer. His soul had been poured out like water, before God, for this revival, and for some sinners in particular; and his own soul had been richly blest, his prayer answered. And now, as he stood on the bank of the Jordan of death, and looked upon the happy company of pardoned criminals before him, his soul seemed ready to depart. Parents looked upon dear children, over whom they had wept and prayed for years, and wept tears of joy to behold them with Jesus reconciled. Sabbath-school teachers blest the Lord for scholars in the company; and Christians who had toiled, wept and prayed for the salvation of souls, felt their reward was not small even here. Oh, that Christians better understood the luxury of doing good! While the mass of souls in our city are borne away to death upon the dreadful tide of sin, everlasting thanks to God's rich grace that has rescued some. Oh, how sweet are Salvation's waters! and how precious the thought that all who love Christ and holiness shall soon drink them from the River of Life that flows by the throne of God. For all of which let us praise his rich grace and blessed name forever. AMEN.

L. SPENCER.

PEORIA, Ill., April, 21st, 1852.

BRITISH AND FOREIGN BIBLE SOCIETY.—This venerable Society held its anniversary in Exeter Hall, London, on Wednesday, May 5th, the Earl of Shaftesbury in the chair. The speakers were the Bishop of Winchester, Chevalier Bunsen, the Earl of Roden, the Bishop of Cashel, Rev. Dr. Dyer of the Episcopal Church in Philadelphia, Rev. E. Videll, bishop-designate of Sierra Leone, J. Kennedy, missionary at Benares, T. Percival, missionary from Ceylon, W. Keene, missionary from Calcutta, &c. We copy from the *Christian Times* the abstract of the annual report.

The report stated that there had been an advance creased confidence on the part of the public. The sions. With regard to foreign operations, it was stated that France had occupied much attention. The issues from the depots at Paris had reached 90,000, making the total distribution during nine- teen years, 2,708,966. In the past year there had come forward many voluntary depot keepers, who, without any remuneration, distributed themselves to the distribution of small supplies. In Belgium, Holland and the northern parts of Germany, the circulation had exceeded that of any former year. Roman Catholic clergy and the Jesuits, it appeared showed much discourage. The issues during the year amounted to 54,501, raising the entire distribution since 1830, to 1,259,800 copies. The colportears had been expelled from Bavaria, but they had left behind them 8,250 copies of the Scriptures. The meeting was then informed of the events which had occurred in Austria and Hungary. In 1850 proper authorities at Vienna. As the Government objected to his personal efforts to circulate the Scriptures, he was left to avail himself of the book trade and other legitimate channels. Mr. Millerat man, Bohemian, and Hungarian languages, and his efforts were crowned with so much success that during the first six months of his residence, he dis- posed of 6,965 volumes. Encouraged by such a result, he undertook still larger impressions, and they were rapidly exhausted; 36,328 were circulated in eighteen months. The authorities, however, interfered, the books were denounced from the pulpit by several priests, and the Archbishop of Vienna himself condemned them. The depots of Pesth and Vienna were then closed by the police. Nothing daunted by these proceedings, Mr. Miller waited upon Lord Westmoreland, the English Ambassador, and sought to enlist his good offices for the Society. A deputation from the committee also went to Lord Malmesbury, the Foreign Secretary, who engaged to do all in his power. The Austrian Government steadfastly refused indemnification for loss, but offered to restore the depots, provided all the books, &c. were immediately withdrawn from the country. After careful consideration, the committee recommended the agent to comply with this requisition. In Switzerland, there were only three depots open, those at Neufchatel, Lucerne, and Geneva. There were many difficulties in Piedmont and Sardinia, arising from the opposition of the Romish priests, but the civil authorities did not permit the Bible to be excluded. At Milan there had been many supplies through duly authorised booksellers. The step taken in reference to the Great Exhibition, had led to the transmission of a case to the state of Tuscany. The total issues in Sweden amounted to 1,168,895; while in Russia, Finland, and Lapland, the agency continued active. At Calcutta there had been an increased circulation. The communications from the different missionary stations were very satisfactory. The aggregate circulation at Calcutta, from 1811, was 674,654. The following is a summary of the Society's operations during the past year:—

The entire receipts of the year, ending March 31st, 1852, amount to £108,449 0s. 10d., being an increase of £3,118 18s. 2d. on those of last year. The receipts applicable to the general purposes of the society have amounted to £56,783 6s. 1d., including £34,100 19s. 9d. free contributions from auxiliary societies. The amount received for Bibles and Testaments is £51,765 12s. 9d.

The issues of the society for the year are as follows:

From the depot at home, -	805,191
From depots abroad, -	349,461
being an increase of 17,025 over those of last year.	1,154,652.

The total issues of the society now amount to 25,462,300 copies.

The expenditure during the past year has amounted to £103,920 9s. 10d.

The society is under engagements to the extent of £52,341 2s. 7d.

MASSACHUSETTS S. S. UNION.—The annual report this year is more than usually denominational in its form, and argues at considerable length the propriety and duty of having books for Sabbath-schools that teach clearly the doctrines of religion and the rules of discipline as held by the churches of our fathers. We give such extracts as we have room for.

"What would be the tendency of a sentiment like the following, if it were endorsed or quietly acquiesced in by our ministers and churches? 'In nothing are we restricted, except the promulgation of human opinions and dogmas, which have been the prolific source of controversy, persecution and skepticism from the days of the apostles until now,' when the Society that puts forth that sentiment cannot publish anything that may be regarded as *distinctive*, in respect to *church polity*, *infant baptism*, the *divine decrees* and *purposes*, *election*, *perseverance of the saints*, &c. &c.! Are all these 'human opinions or dogmas?' They may have been sources of controversy, &c. and so have the Inspiration of the Scriptures, the Trinity, the Divinity of Christ, the Atonement, Regeneration, and every other doctrine and truth taught in the Bible. If we taught from the pulpit and through the press, only those truths that have never been a source of controversy, persecution and skepticism,' how much truth would there be to teach?

"Some may say that the *peculiar* doctrines of Congregationalism are not *essential to salvation*, and therefore need not be taught. But certainly they have not revealed anything in his Word, that is so *unimportant* in regard to our salvation,—to our growth in spiritual life, and our greater meetness for the life to come,—that it may be left *untaught*. Is the question how *little* we may believe, and yet be *saved*?

"The *Old Testament* has its covenant, as all admit, including *Jewish* parents *and their children*. How was that a *better* Testament, 'with better promises,' if it did not substantially the *same* covenant, enlarged so as to extend 'its promises' to *Christian* parents *and their children*?

"With most intelligent believers in that covenant, a New Testament without that covenant extending to them and *including their children*, would be next to a New Testament without the *doctrine of the cross*. Indeed that great central doctrine of the new dispensation, would, in their view, be robbed of much of its power and glory, if separated from that covenant,—if the promise was not still, as Peter declares it to be, 'unto us, *and to our children*.'

"Just so in regard to the doctrines of election, the divine decrees and purposes, perseverance of the saints, &c. The particular views we entertain in regard to any of these will sometimes modify our views of other doctrines of the Bible. It is but a small matter, whether or not our children are *correctly* taught on these subjects. We must be fully persuaded in our own mind, and then faithworn, as we are willing to meet our teaching at the final Day.

"We aim to produce books that shall contain the *whole* truth of Scriptural doctrine, and nothing but the truth, in distinction from *fiction* or fancy. So that for our schools to rely wholly upon this Society for its Sabbath-school books, would be as much a matter of economy, prudence and good management, as of denominational prosperity.

"The whole number of the Society's publications of all kinds, including Cards, and Infant Series, is 1615; of which 617 are *bound library* books, 50 Question Books and Catechisms, and 5 Music and Hymn Books. The number of *new* publications issued since the last annual meeting, is 27, all but five *prepared* for the Society, and *one* 18mo. size."

BAPTIST ANNIVERSARIES.

PUBLICATION SOCIETY.—The 13th anniversary of the Baptist Publication Society was held at Philadelphia, May 6th, Rev. J. H. Kennard in the chair. The society has stereotyped published 41 new publications during the year, embracing 6,959 pages, being 4,226 more than last year, and equal to 10,963 pages 18mo, which is nearly twice the amount of last year's issues by the Am. S. S. Union; also 20,000 copies of the *Baptist Almanac* and 32,400 of the *Baptist Record*. The number of new stereotype plates added is, 5,060. Total receipts, $42,358, of which $20,972 is by sales of books, and $5,456 for the building fund. The stock of plates and books is increased $6,644. Assets of the society, $55,953.

The whole number of publications on the society's list is now 333, of which there are 128 volumes in English, German and French. Of the society's tracts, 180 are English, eight German, and three French, besides ten tracts for children.

Thirty-seven colporteur missionaries have been employed in the States of Massachusetts, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Ohio, Illinois, Missouri, Arkansas, and in the Territory of Oregon, making eleven States and one Territory. These have labored among the Germans, Dutch, Irish and French; also among seamen, &c. Six of the colporteurs were Germans.

The spring anniversaries of the Baptist societies are held from year to year in different places.

BIBLE SOCIETY.—The American and Foreign Bible Society held its fifteenth anniversary in Cleveland, on Thursday, the 13th of May, in the absence of the President, Dr. Welch, Rev. E. Lathrop, of New York, took the chair. Rev. Rollin H. Neale, of Boston, preached the annual sermon.

Rev. Dr. Babcock, Corresponding Secretary, then followed with his report. The report went into a detail of the society's labors—surveying the field of its operations and setting forth the demands which the coming year would make upon its treasury, and making valuable hints and suggestions bearing upon the practical working of its plans for collecting and distributing funds. Since its formation, the society has raised about half a million of dollars, and circulated a million of copies of the Scriptures.

In connection with this report, a letter was read from Rev. Francis Mason, of Tavoy, who gave an exceedingly interesting account of the literary studies which he had engaged in, preparatory to the work of reducing the Karen language to writing, and translating into it the entire Bible. This paper was, in all respects, a most remarkable document, showing its author to be among the most accomplished oriental scholars of the day, and worthy to take rank, as a translator, with Carey and Judson, and the Boppe and Schlegels of Europe, in his knowledge of the comparative philology of the languages of the East.

Rev. E. C. Lord, of the China mission, gave a very clear and succinct account of the labors of the joint committee of the Protestant missionaries, in their unsuccessful efforts to unite upon a translation of the Bible into Chinese, and the great difficulties involved in the choice of terms for the rendering of the Supreme Being, and the truths of revelation in general. He alluded to the labors of Messrs. Goddard and Dean in the field of translation, and said it would become necessary for the society to give its aid to publish their work. He remarked that some find fault with our English translation, but if he should live long enough to complete a good a version in Chinese, he would say with old Simeon, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

HOME MISSIONS.—The American Baptist Home Mission Society held its twentieth anniversary in Cleveland, May 14th, Hon. Isaac Davis, of Worcester, in the chair, who paid a feeling tribute to the memory of his former pastor, Dr. Going, the founder of the society, which has employed more than 1000 missionaries, under whose labors more than 20,000 converts have been baptized. The receipts have been, $42,984; expenditures, $36,869; balance in treasury, $6,115; liabilities, March 31st, $30,218; balance against the society, $22,297. A resolution was adopted, encouraging the Board to collect and expend $60,000 during the ensuing year. The several topics in the report were referred to select committees, whose reports led to much and not unprofitable discussion, bringing out more fully the objects of the Society and its practical working.

Rev. Mr. La Fleur, missionary in Canada, preceded to make some statements touching the progress of religion in that country. Sixteen years ago, among a French population in Canada of 250,000, there was not one who had come to a knowledge of Jesus. A mission was established at that time at Grand Ligne. We now number 1100 persons in this household of faith. We have made this headway against ignorance, prejudice and wily priestcraft. The latter is a great barrier to progress. The Romish priests despise us. We had for a long time been so situated that we could not defend ourselves against their aspersions, for the press was closed against us; English papers would not print our articles because they were written in French, and French papers of course refused them. But we now have a journal of our own. The converts embraced seamstresses or members of parliament, priests, and in fact every class is represented. There are 20 preachers, 6 only are native preachers. There are 5 Primary and 2 Normal schools.

CHURCH EXTENSION.—The report presented to the General Assembly at Washington, by Rev. Thornton A. Mills, will furnish a help to the definition, hitherto unfurnished, of this modern phrase. The report fills more than a page of the *Central Christian Herald*, of which Mr. M. is the editor. It urges the importance of a "well-arranged system of church extension," to be adopted by that particular "division of the body of Christ." [One wonders that the very phrase quoted should fail to open the eyes of a good man to the falsity of his position—" Is Christ divided ?"] The report gives various statistics. "Of 49,000 graduates of colleges in this country, up to 1851, very nearly 42,000 were educated in institutions guided by Presbyterians and Congregationalists." Other statistics are given showing that the body has "made no advance for the past six years," mainly, it is alleged, on account of "the absence of a system of church extension," and "a dependence on voluntary associations, external to us," to do the needful work. "The Assembly has taken no action to unite its integral bodies in aggressive labors." The report does "not propose the formation of great centralized agencies, to work upon the extremities," but rather "to promote individual and local action, with sympathy and assistance from the center." The work is then taken up under three heads, "Education for the Ministry," "Domestic Missions and Church Erection," and "Doctrinal Tracts," for each of which it is proposed to require every presbytery and synod to maintain a standing committee, while the General Assembly is to appoint for each object a "standing committee" which shall have its secretary and treasurer and form a "center of operations for the whole church, and carry out the directions of the General Assembly." How far and in what respect these standing committees differ in their nature, powers, and liabilities, from the "ecclesiastical boards" which our New School brethren repudiated in 1837, we will not decide. The methods proposed for keeping in with the voluntary societies, so far as to use their funds, are ingenious; whether it would be as satisfactory in working on the course of the Old School in open and entire withdrawal from the voluntaries, we will not predict. The position assumed with regard to the A.H.M.S., is as follows:—

"The American Home Missionary Society is hereby requested to arrange its system of appropriations so that applications made by any presbytery for its churches, shall not require the *official sanction* of any agent of that society. It is not intended, however, that this recommendation, to abridge the right of the society, to obtain information as to such applications, or use its full discretion as to granting them in whole or in part."

PRESBYTERIAN GENERAL ASSEMBLY.—The "two Dromios" by this name, which met last Thursday, grow more and more alike. Both meet under the shadow of slavery, both have chosen New York ministers for their presiding officers,—Dr. Lord in the Old and Dr. Adams in the New—and the latter is seeking to assimilate itself in other respects.

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ALUMNI MEETING.—The Associated Alumni of the N. Y. Union Theological Seminary held their regular meeting at the Seminary on Wednesday, May 12, during the anniversaries. In the absence of the President, Rev. D. T. McLaughlin 2nd Vice President, took the chair and delivered an address. Prayer was offered by Rev. C. E. Rosencrans. The following officers were elected for the ensuing year:

REV. SAMUEL W. FISHER, President.
" ROBERT AIKMAN, 1st Vice President.
" C. E. ROSENCRANS, 2d " "
" MATSON M. SMITH, Cor. Sec.
" HENRY BELDEN, Rec. Sec.

The roll was then called and about thirty of the brethren being present, each gave a brief account of his labors and experiences since the last meeting. A letter was read from Rev. J. A. Cary of Ohio, Rev. G. F. Wiswell, Financial Agent of the Seminary, made a statement of the affairs of the Institution. It was announced that the following brethren had died during the year, viz.: Rev. W. Olmstead, Rev. James Hildreth, Rev. F. M. Starkweather, Rev. William L. Richards, and Rev. James F. Cutler. Committees were appointed to prepare obituary notices of each of them. An abstract of the proceedings was ordered to be published in the religious papers. The meeting was then closed with prayer by the Moderator, singing of the Christian doxology, and benediction.

HENRY BELDEN, *Recording Secretary.*

PRESBYTERY OF S. LEXINGTON.—A correspondent of the Philadelphia *Christian Observer*, says that the question of the expediency of sending a delegate to the General Assembly at Washington was discussed, and that the general sentiment, himself alone excepted, was that the money and time would be better expended in the work of the Lord at home. He states further, that the church in Greenwood, Miss., was blessed with indications of the divine favor in the religious exercises held during the session of Presbytery. Meetings were held every evening, and the writer expresses the hope that several were added to the number of the saved.

JUBILEE CELEBRATION, WESTMINSTER ABBEY.—Rev. Dr. Wainwright, Secretary of the House of Bishops, was unanimously appointed to be the bearer of the resolutions passed by the Bishops recently assembled in New York, and act as the representative of the Protestant Episcopal Church at the closing services of the Jubilee Celebration. The Vestry of Trinity Church, New York, at their meeting on Monday evening, the 10th instant, gave the Dr. leave of absence for three months, and generously voted him $1,000 to bear his expenses. He took his departure on Saturday last, in the steamship Baltic, and we indulge the confident expectation that he will fulfill the duties of his mission with acceptance to all concerned.—*Prot. Churchman.*

THE WASTE.—The Governor General of India alone costs the East India Company more annually than the expense of the whole missionary agency and treasurer and form a "center of operations for the whole church, and carry out the directions of the General Assembly." How far and in what respect these standing committees differ in their nature, powers, and liabilities, from the "ecclesiastical boards" which our New School brethren repudiated in 1837, we will not decide. The methods proposed for keeping in with the voluntary societies, so far as to use their funds, are ingenious; whether it would be as satisfactory in working on the course of the Old School in open and entire withdrawal from the voluntaries, we will not predict. The position assumed with regard to the A.H.M.S., is as follows:—

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REV. D. McGEE BARDWELL was recently installed as pastor of the First Congregational church of Michigan City, Indiana, by a council called for that purpose.

Mr. John Crosier was ordained to the work of the ministry, as an evangelist, by the Palestine Presb

Editors' Cable.

THE WORKS OF STEPHEN OLIN, D.D., LL.D., late President of the Wesleyan University. Two Volumes. New York: Harper and Brothers. 1852.

These two volumes are among the books which make us feel that the greatest and best sort of men are often those who cannot be adequately exhibited in their writings. Regarded as a contribution to our religious literature, these collected sermons, discourses, lectures and essays are of great value. Characterized by sound judgment, by great originality of thought, by a graceful propriety and unaffected impressiveness of diction, and by large and inspiring views of Christian truth, as well as by an elevated and manly Christian spirit, they deserve a place among the very best works of the class to which they belong. We cannot doubt that such a place will be conceded to them by the suffrages of all intelligent readers. And yet we cannot but feel that the author of these two volumes as we knew him personally, and as we watched his living influence, was greater than all that appears of him here.

President Olin was a Methodist—an *Arminian* Methodist. But let any intelligent and large-hearted Calvinist read in the first of these volumes the sermon on "the co-operation of Divine and human agency in our salvation," and that on "Christians, co-workers with God;" and we would like to have him tell us whether any better Calvinism than is contained in these two sermons is worth contending for.

It is no part of our plan to make lengthened quotations in these book notices. Yet in this instance we will favor the reader with a specimen. It is from a sermon entitled, "Christians are the light of the world."

"A church may be what the world calls a strong church in point of numbers and influence. A church may be made up of men of wealth, men of intellect, men of power, high-born men, men of rank and fashion; and being so composed, may be, in a worldly sense, a very strong church. There are many things that such a church can do. It can launch ships, and endow seminaries. It can diffuse intelligence, and uphold the cause of benevolence, can maintain an imposing array of forms and religious activities. It can build splendid temples, can rear a magnificent pile, and adorn its front with sculptures, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministrations at the altar shall keep any poor man from ever entering the portal. But, my brethren, I will tell you one thing it cannot do—it cannot *shine*. It may glitter and blaze like an iceberg in the sun, but without inward holiness it cannot shine. All that is formal and artificial in religion may make a splendid manifestation, but it cannot shine. It may turn almost everything into gold at its touch; but it cannot touch the heart. It may lift up its marble front and pile tower upon tower, and mountain upon mountain, but it cannot touch, with its mountains, and they shall smoke; it cannot conquer souls for Christ; it cannot awaken the sympathies of faith and love; it cannot do Christ's work in man's conversion. It is dark in itself, and cannot diffuse light. It is cold in itself, and cannot diffuse life and subduing influences to pour out upon the lost. And with all its strength, that church is weak, and for Christ's peculiar work worthless. And with all its glitter of gorgeous array, it is a dark church—it cannot shine.

"On the contrary, show me a church, poor, illiterate, obscure, unknown, but composed of praying people; they shall be men of neither power, nor wealth, nor influence; they shall be families that do not know one week where they are to get their bread for the next; but if they be rich in faith, rich in God's power, and their influence is felt for eternity, and their light shines and is watched, and wherever they go there is a fountain of light, and Christ in them is glorified, and his kingdom advanced. They are like chosen vessels of salvation, and his luminaries to reflect his light." Vol. I., p. 70.

BRONCHITIS AND KINDRED DISEASES, IN LANGUAGE ADAPTED TO COMMON READERS. By W. W. Hall, M.D. Redfield, Clinton Hall, New York. 1852.

Is there no remedy for diseases of the organs of respiration? Must we see the useful and beloved pastor laid aside from his labors, doomed to a life of listlessness, of suffering, and of penury, or committed to an early grave; the yet youthful mother debilitated and wasted by slow disease till death snatches her from the embraces of an infant and dependent family; the youthful maiden fresh with life's young hopes,—the beauty of opening womanhood confessing a maiden's love—fade and wither as when the secret worm is gnawing at the root of the plant, sere and tremble on the decaying stalk—must we continue to see this, year after year in so many families, in so many circles of affection and usefulness, and yet feel that there is no remedy?

When one parent dies with consumption must the survivor await with growing apprehension the arrival of the children born to an inheritance of disease, at the doomed periods of twenty and of thirty-three? Must a scourge more desolating because more constant than the Cholera, a scourge that yearly sweeps from our Atlantic coast thirty per cent. of all that go to people the grave, move on with unrelenting progress from generation to generation? If this be the decree of Providence we would bow in uncomplaining sorrow. But is it so? Is there no remedy for Consumption? The medical profession are not agreed that Consumption is ever curable; but are they agreed that it is always *in*-curable? Do they give up all hope of a remedy?

Dr. Hall, if we understand him, does not lay down the proposition that Consumption is a curable disease, and attempt to substantiate it by facts. He quotes the testimony of physicians most skilled in diseases of the respirative system, and shows that there is enough of encouragement, not to warrant hope in every case, but in many cases to forbid despair. But in this disease as in Cholera the rule to be everywhere enforced is

Principiis obsta; sero medicina paratur,
Cum malo per longas convalescit moras.

'Guard against the first approaches of the disease; medical treatment may come too late, when by long delay it has acquired strength.' Children of consumptive parents should be placed under the regimen best suited to develop and to nourish the physical system; persons admonished by premonitory symptoms of the approach of Consumption, should use the most careful, energetic and persistent means to ward it off. What these means are may best be learned under the guidance of an intelligent and competent physician. But in the volume before us are hints and counsels on this subject, of the utmost practical importance. No where have we seen the origin and the progress of Consumption so clearly exhibited, or suggestions for arresting or mitigating the disease so intelligently and happily stated. The book should be read especially by students for the ministry, who often lay the foundation of bronchial disease during their course of preparatory study. It should be read in all families where this dread messenger of Death, having a perpetual lien upon youth and beauty and loveliness, may be apprehended with his warrant for the person. And though, as its own pages sadly testify, this book may not always suggest the way of deliverance, yet, like its author, it may gently alleviate suffering where it cannot avert disease and death, and may leave upon the stricken and sorrowing heart grateful memories of the office of a kind and faithful counselor.

It is not a book to be practiced by; it is published with no such intent. It is such a work as will be at once helpful to the medical profession and to the whole community lying under sentence of mortality. It is marked at once with the skill of medical science, the judgment of medical experience, and the simplicity and honesty of practical good sense.

MAY MARTIN, AND OTHER TALES OF THE GREEN MOUNTAINS. By the author of "Green Mountain Boys." Boston: Benjamin B. Mussey & Co. 1852.

These stories, though not of the most finished order of compositions of their class, have something of the vivacity and intenseness of the sketches of Poe. "May Martin" was published some years ago in a literary journal, and had an extensive run; it is now reproduced under the careful revision of the author. It is professedly founded upon facts that came under the author's own observation, and is wrought up with quite a tragic interest. One who begins the tale must needs finish it before he is willing to lay it aside. The other stories are of a briefer and lighter mould.

A PILGRIMAGE TO EGYPT, embracing a Diary of Explorations on the Nile; with observations illustrative of the Manners, Customs, and Institutions of the People, and of the Present Condition of the Antiquities and Ruins. By J. V. C. Smith, Editor of the Boston *Medical and Surgical Journal*. Boston: Gould & Lincoln. 1852.

THE HOWADJI IN SYRIA. By George William Curtis, author of Nile Notes. New York: Harper & Brothers. 1852.

It would be impossible to conceive of two volumes of travel more utterly diverse than these; each has its idiosyncracy; each is pleasant, entertaining and useful in its way; but they are the veriest antipodes. Go to Dr. Smith for the poetry and sentiment of the East! As well might you attempt to cajole the melody of Ole Bull from a brass wash-kettle. Go to the Howadji for a substantial narrative of facts! As well might you attempt to weave iron wicker-work of moonbeams. Yet we advise no man to visit the East without first reading Dr. Smith. The doctor tells you where to start from, how to go, where to stop, how much to pay,—in short just such details as the traveler requires to know, while at the same time he is a pretty shrewd observer and a good pilot among the ruins of antiquity. He wages incessant war against all consuls and other officials, and especially against those consequential gentlemen of his own profession who attempted to coop him up in quarantine. His own suggestions as to the care of health will be quite serviceable to the oriental traveler. The doctor writes in a slip-shod, careless, matter-of-fact style, but his evident recklessness of manner disposes one at times to question the *facts* of his story. As a literary production his book is far below Dr. Wainwright's "Land of Bondage," and even below Mr. Bartlett's "Nile Boat." However, it is a book to be read, and one is attracted toward it by its dashing narrative and its numerous engravings.

So too one should read the Howadji, if he would travel through the East in a golden atmosphere and be filled with the inspiration of the past; if he would have the desert a land of fairies and the camel and the Bedouin his attendant spirits; if he would journey in a wild and gorgeous dream unconscious of distance, or price, or fatigue, just as the school boy reads the Arabian Nights or gazes on the shifting pageantry of Barnum's panorama. No modern traveler has so fully caught the oriental spirit or so successfully rivaled the imagery of the East. Buckingham learned of the natives how to exaggerate his tale; the Howadji has learned how to color not his story but the East itself. His diction rises at times to a dazzling splendor. Every traveler in Egypt and Syria should journey with Dr. Smith by day, and dream with the Howadji by night. We give this prescription with the deliberate intention (D. V.) of practicing it upon ourselves.

THE PRINCIPLES OF COURTESY: with Hints and Observations on Manners and Habits. By George Winfred Hervey. New York: Harper and Brothers.

We fear that those who most need such a book as this will hardly be willing to read it. Its chief defect is a lack of liveliness. Its merit is that it treats of courtesy not as a matter of form and arbitrary ceremonial merely, but as a matter of principle and as one just development of a truly Christian temper. The views and suggestions which it offers are generally characterized by good sense and a good spirit.

Such a book ought to have many readers. Perhaps a sketch of the plan and contents may induce some to read it who will profit by the reading. The first part, in eleven chapters, discusses "the spirit of courtesy," under the several topics of humility, gravity, cheerfulness, gentleness, courage, meekness, sensibility, delicacy, propriety, sincerity, and zeal. Part second treats of "the forms of courtesy in religious society," including such particulars as deportment at church, posture in prayer, posture in singing, deportment of choirs, marriage ceremonies, funerals, &c. The third part gives instruction on "the forms of courtesy in secular society." From first to last the author addresses himself exclusively to persons making a Christian profession and desiring to be governed in all things by Christian principles.

"To chew tobacco in church is profanation; to show any signs of the practice is persecution. Under the Christian dispensation, beasts that chew the cud are not held to be ceremonially clean."

THE YOUTH'S MUSEUM. Boston: Massachusetts Sabbath-School Society.

It may not seem worth our while to criticise a book for children, but if all that Sabbath-school agents tell us of the importance of Sabbath-school training is true—and we fully believe it—it is of the first importance that the books furnished for children should be as free as possible from imperfection. It is a decided fault with this book that the style of many of the stories is strained and unnatural. For example, what little boy, running after his sister who was chasing a butterfly on the brow of a hill, would cry out "Stop, sister, O stop—*destruction* is before you"? This and a hundred other things in the book might have been made effective, if they had only been made natural.

We do not know who is responsible for such grammar as the following; whether the author, the Committee of Publication, or only the printer; but as we once improved the grammar of the Tract Society's primer, we will render the same impartial service to the society of our denomination. Good grammar is as important in its place as good morals.

"Unless the extended *arms* of the anxious brother *seizes* her and *snatches* her from destruction."

The mistake can hardly be in the plural "arms" for the singular, inasmuch as the picture represents both arms as outstretched, and yet there are two verbs in the singular following a noun in the plural.

The wood-cuts in this work are quite shabby, and among the shabbiest of them all is that of a judge with gown and wig, and a gross repulsive countenance. Yet the children are told that, as they look upon this picture of a judge, they "should remember the Great Day approaching, when all shall stand before the Great Judge." It reminds one of the pictures of the Father, in the Greek churches.

BOOKS FOR CHILDREN. STORIES ON THE LORD'S PRAYER, AND OTHER TALES. By the author of "Edward and Miriam." New York: R. Carter & Brothers. 1852.

This pretty little volume supplies a want that many a Christian parent and Sabbath-school teacher has felt—the want of illustrations of the several petitions of the Lord's prayer suited to the comprehension of children, and fitted to impress upon their minds the meaning of words they are accustomed to utter from infancy. A very attractive book, upon the plan of Mrs. Sherwood's "Tales on the Catechism," is here presented to the public, and will no doubt meet with general favor in Christian families.

THE LIGHT AND DARK PATH; or, the History of Mary Lester and Eliza Bruce.

THE TWO WAYS AND THE TWO ENDS; or, the History of Manlius Spencer and Roland Larkin.

The general design of these volumes is the same—to illustrate the nature and the results of opposite courses of life—one in the history of girls and the other in the history of boys. They are written in a style fitted to engage the attention of children and to impress upon them a useful lesson. Both are well and copiously illustrated. Published by the A. S. S. UNION.

REVOLUTIONARY MEMORIALS, embracing Poems by the Rev. Wheeler Case, published in 1776, and an Appendix, containing General Burgoyne's Proclamation, (in Burlesque,) dated June 23, 1777—A late Authéntic Account of the Death of Miss Jane M'Crea—The American Hero, a Supplice Ode, by Nat. Niles, A.M., &c. Edited by Rev. Stephen Dodd, of East Haven, Ct. New York: M. W. Dodd.

Fortunately for the publisher, the magnitude of the book is not in proportion to the fullness of the title-page. Sixty-nine pages, including some blank leaves, are the totality. The "Supplice Ode by Nat Niles," is the best thing in the book. Many would willingly pay the price of the volume, for the sake of having that one specimen of our revolutionary literature in a convenient and permanent form.

THE TWO FAMILIES: an Episode in the History of Chapelton. By the author of "Rose Douglas." New York: Harper and Brothers.

We can commend this book as one of the best of its kind. It can hardly be classed among what are called religious fictions; but it breathes a truly religious spirit; and it inculcates, unostentatiously, but impressively, some great lessons. We hope to hear again from the author of "Rose Douglas."

THE SERIALS.—These crowd upon us too closely for formal notice, especially after the accumulations of Anniversary week. The recent numbers of APPLETON'S POPULAR LIBRARY are the PARIS SKETCH BOOK, 2 vols. by W. M. Thackeray,—lively, graphic, witty, droll, but not over nice at times in matters of propriety—and the INGOLDSBY LEGENDS or *Mirth and Marvels*, a series of facetious and clever legendary sketches originally published in *Bentley's Miscellany*, by Rev. Richard Harris Barham—a Reverend somewhat of the order of the popular lecturer Mr. H. T. Giles. His stories, however, have the virtue of a good moral.

Mr. Putnam sends us, in his *Semi-Monthly Library*, a JOURNEY TO ICELAND and *Travels in Sweden and Norway* by Ida Pfeiffer, translated by Charlotte Fenimore Cooper.

We are no admirers of Madame Pfeiffer's productions; they are indifferent in style and meager in incident. This volume, however, treats of countries little known, and so offers some attractions not found in her larger work.

The Sense of Grace.

"The earth, O Lord, is full of thy mercy."—Ps. 33: 5, and Ps. 119: 64.

Was it that in the king's oft-wounded heart,
The *inward-mercy*, flooding every feeling,
Flowed outwards till *all things* glowed with its semblance?
The soul is its own charmer; what it gives,
Receiving. Did his penitent soul breathe in
Deep-soothing sweetness of Celestial Love,
And give it to God's universe forth again,
Charming itself to praise? He had his eye
Been couched for that fine vision—heavenly-keen,
That sees 'neath all forbidding forms and harsh,
The MIGHTY PURPOSE of an INFINITE GOOD?
Or was it, in prophetic vision scanning
The world's conflicting chaos, he had seen
Soft rays from Calvary color all with beauty,
The blackness brighten, and glorify the gloom?
We know not. *'Tis enough his heart was just,*
Praising God's mercy. So, were I encompassed
By foes like his, all thirsting for my blood—
Or were I pining with the prisoners chained
In the dark dungeons of Oppression, sick
And sunken all at heart,—no hope but death,
No mercy but at Jesus' Judgment Bar,—
Or were my body racked with pangs incessant,
A wasting death-in-life,—or must I look
Abroad o'er all the dreary world and say,
"I have no friend,"—still it were mine to join
The jubilant anthem of the tried old Psalmist,
And like that voice—through ancient tears and trembling,—
Sing, "OF THY MERCY, LORD, THE EARTH IS FULL."
MATHER.

For the Independent.

MATHEMATICS AND MACHINES.

MESSRS. EDITORS:—Permit me only a word in conclusion with "A. S. P." Dogmatism instead of demonstration, whatever it may be in theology, is out of place in mathematics. A static engine at work is *not* in any manner essential to the argument. The positions heretofore held in relation to centrifugal force and re-asserted by our critic stand *proven* to be forever false if no machine is ever built. The scientific world must re-construct its theory whether we construct an engine or not. "A. S. P." is requested to learn that wise men are quite as liable to be rendered "perplexed and unanswering" by difficulties which lie in the mental constitution of their listeners, as by any want of clearness in their own minds. He will also please remember that the conversation he refers to was closed by my assuring him that if he would put his objections on paper they should be conclusively replied to. I think that pledge has been redeemed. I have no desire to renew the conversation.

STEPHEN DILLAY ANDREWS.

To the Editors of the Independent:

Mr. S. P. Andrews, in his late communication to your paper asserts that the velocity of revolving bodies is proportional to the power expended in putting them in motion; and he says that all men of science admit this proposition. There is a mistake here. No man of sound science will assent to this proposition.

When a weight attached to a string which is wound around the axle of a grindstone, by its descent gives motion to that stone, the power expended in producing rotation is as the space through which the weight descends; but the velocity of rotation will be only as the *square root* of that space. If the weight by a descent out a compass to guide his course nicely in despair. Prof. Fasquelle's course seems to me to combine all those things that have long been wanting. But never has it been my fortune to see any notice which so much as hinted at the existence of so peculiarly the great rival elements of the language, the Latin, Teutonic and the analyzed in combination. They are practical, while the rules and their illustrations are so lucid and simple, and so well adapted to the wants of every one, that a little girl belonging to my class, almost a child, has gone through the course with as much advantage and profit to herself as any of the others, who are much more advanced in years. A thing, then, which forms an important feature of the Ollendorf, and in the pupils appear to study with pleasure—if not indeed with delight—lessons which are generally learned by rote by themselves and always devoid of the tediousness of other works.

I can have no doubt that this method will supercede any that has appeared thus far, and will be adopted in all schools where every teacher and lover of our beautiful language.

P. N. LEUNBERG, Professor of the French Language,
New Haven, Conn.

From J. Pearl, A.M.

NEW HAVEN, April 20, 1852.

MESSRS. NEWMAN & IVISON: GENTLEMEN—For several weeks last past a class of adult young ladies in my school, who were considerably versed in the French language, have been pursuing this study from "Fasquelle's French Course," on Woodbury's Grammar method. In addition to my own observation, I have the young ladies' testimony, that they have pursued the language with so much profit and pleasure to themselves from any other author. The *theoretical* and practical systems are admirably arranged, and the idioms of the language are clearly brought to view. The grammatical rules and the analysis of sentences are clearer and more concise than I have found in any French work extant.

Another beauty of the work is, that its arrangement is so *facile* that the pupil, having once commenced it, finds no reluctant to leave it till it is thoroughly and completely examined. This system of Fasquelle's cannot fail to be appreciated and adopted as soon as known.

Very respectfully yours, J. PEARL, A.M.

NEWMAN & IVISON, Publishers,
180-3t 199 Broadway, New York.

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OF LITTLE CHILDREN—By SAMUEL IRENÆUS PRIME. With a Preface by Rev. JOHN WILEY.

The publication of this work called forth the following notice from the New York *Observer*:

"We have received from the publishers a little volume with the above title, which we have read with much interest. It is a book of consolation for parents who have lost children. The author has collected a number of touching incidents, and has made many judicious remarks, which will be found useful to those who are in affliction. The book is published in a neat style, and will be a suitable present for those who have lost children."

CONTENTS.

The Child is Dead.—Can I bring him back again?—He is not lost, though gone.—Infinite Wisdom took him away.—Infinite Love called the Child.—The Child is happier now.—We shall see him again.—A Letter from a Father.—Two Lives in Heaven.—Hymns and Poems, selected from various authors.

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"Out of the Mouth of Babes," etc.

A physician of high standing, an opposer of religion, was about to start for California, when his little child came to him and handed him a Testament, saying, "Pa, you must take this to read on the road." He pushed the child away in a passion, saying that he did not want to be encumbered with any such thing. His wife persuaded him to take it to please the child. On his way to the gold regions he was taken dangerously sick, and his companions were obliged to leave him, as they thought, to die. He became alarmed for his sins, and was about to give up in despair, when he thought of the Testament. He commenced reading it, and his mind was led to take hold of the promises, and to accept of Christ as his Savior. He recovered from his sickness, went to the gold regions, and in a few days since returned rich, not in the treasures of Egypt, but in that more durable substance that fadeth not away, eternal in the heavens.

GULLIBILITY.—We were shown a circular which has been very extensively disseminated in the provinces. It explains (with patterns of the article produced) a pretended patent for the manufacture of a fabric in universal demand. It promises to each subscriber for one share, price 5s. (to be sent of course per money order,) not a paltry return of 300 or 400 per cent., but a good round income. "Subscribers," we quote the words of the printed bait, "will for every 5s. they invest, realize from £75 to £300 sterling per annum!"—to be paid, it is politely stated in another part of the prospectus, quarterly. Now, rational people will say that the wild extravagance of such a promise, exceeding all possible gullibility, would be its own defeat. The said rational people, however, will be (as they sometimes are) in error. Credulity has no bounds. It is a fact that since the issue of that golden circular, the Post-office authorities have paid to its concocter not hundreds, but thousands of pounds. Post-office orders have poured in from believers in impossible profit at such a rate that £300 were handed over to the successful schemer in the course of one single week.—*Dickens's Household Words.*

THE GENTLEWOMAN.—"I cannot forbear pointing out to you, my dearest child," said the lord Collingwood to his daughter, "the great advantage that will result from a temperate conduct and sweetness of manner to all people on all occasions. Never forget that you are a gentlewoman, and all your words and actions should mark you gentle. I never heard your mother, your dear good mother, say a harsh or hasty thing to any person in my life. Endeavor to imitate her.

A HINT TO BACHELORS.—Sir Walter Scott and Daniel O'Connell, at a late period of their lives, ascribed their success in the world principally to their wives. Were the truth known theirs is the history of thousands.

It is easy to exclude the noontide light by closing the eyes; and it is easy to resist the clearest truth by hardening the heart.—*Keith.*

The Sorrows of Bereavement.

It was not at that mournful hour
When first thy spirit fled,
And life's last smile was on thy brow,
I felt that thou wert dead.

But oh! when weary days were past,
And thou away wert gone,
And I, in silent wretchedness,
Had wept and prayed alone;

When lighter friends looked coldly on,
Or faithless from me fled,
Or strove to heal, and wounded more,
I felt that thou wert dead.

And when I passed along the walks,
Where thou with me hadst been,
And stood alone where both had stood,
In every gentle scene;

And saw the glorious sun and sky,
And felt the balmy air,
And heard a thousand happy sounds,
And knew thou wert not there—

Oh! then I felt that all the charm
That made it bright was fled,
I turned away in bitterness,
And wept that thou wert dead.

And when I hear the silvery sounds
We both have loved to hear,
And think that all their sweetness now
Will never reach thine ear

Or read the books we both have loved,
Of verse, or learned lore,
And miss the eye, the voice, the smile,
That made it sweet before;

Or when, through sad and lonely hours,
I long thy face to see,
And think that all this is bitter grief
Is nothing now to thee—

Oh! then I feel from earth, from me,
Forever thou art fled,
And too, too keenly then I feel
That one so loved is dead.

Cheating Ministers and People.

There is a way in which ministers are cheated by some men who profess to be Christians. Once upon a time a certain man put up two barrels of potatoes for two of his neighbors. One was sent to Squire M., and word was returned that they were not satisfactory. The man hastened to see what was the matter.

"The potatoes you sent me," said Squire M., "are miserable things; there is not a large one among them; just look at them."

"Zeb has made a mistake," said the seller, "and brought you the wrong barrel. I meant this barrel for Mr. ——." He was about to add the name of his minister. The barrel was exchanged for the one filled with fine large potatoes. The small ones were sent to their original destination. No difference was made in the price. Why was it that the large ones were picked out for the squire, and the small ones for the minister? Because it would not do for the minister to complain. It was his duty to practice self-denial! That is a specimen of the way in which ministers are sometimes cheated by individuals.

"There are not many persons who are mean enough to treat a minister in that manner."

"If all the ministers who are now settled over churches should be called on to give testimony on this point, it would be found that a very large volume to record it. But now I will explain what I mean by ministerial cheating in the other sense. When a minister spends his time in idleness, or in some secular employment during the week, and comes before his people on the Sabbath with a half-prepared, feeble discourse, he cheats them out of what they have a right to have. He cheats him in certain cases, but he promised them the best products of his mind and heart; and if he willfully fails to furnish them, he is guilty of dishonesty, the same in kind as that I have been speaking of, and much greater in degree. To withhold from men the bread of life due to them, is a greater crime than to withhold the bread that nourishes the body. I consider it a great crime for a parish to wrong their minister; I consider it a greater crime for a minister to wrong his parish."

"I must say in regard to ministers, as I did in regard to parishes, that ministers do not look upon it in that light."

Some of them do, and all ought to. When through the inability or neglect of a parish, a minister is obliged to turn aside for a portion of the time from his appropriate work, that is another matter; but when that is not the case, failure to give the whole mind and heart to the work of the ministry, to labor for the spiritual welfare of the church and congregation, is the worst kind of dishonesty."—*N. Y. Observer.*

The Two Dromios.

Christopher Columbus Potter and Americus Vespucius Potter are twin brothers, equal look to themselves from each other. If they do, nobody else does. Whether they go into each other's houses, eat each other's dinners, and pay each other's debts, we do not know. Whether if one of them should take a glass of brandy—not that either of them would do such a thing—the other would be thirsty, we cannot say; and whether if one of them should be very sick the other might die by mistake, is a question which we hope will not be solved in a long time.

Both are members of the General Assembly, Christopher a Whig, and Americus a Democrat, and there will be a contest for the seat in Congress at Newport. Not a soul in the House can tell one from the other, and the Democrats will be running to Christopher, and the Whigs to Americus, with all the secrets of their respective parties. We have ourselves sometimes commenced a political conversation with the Democratic brother, who always had the generosity to interrupt us before we got more dangerous ground. Now, when we meet either, we say, as we take his hand, "Is this you or your brother?" If it be Christopher, he says, "It is I," and we talk about politics; if it be Americus, he says, "It is not I, it is my brother," and we talk about the weather. We should advise them to wear a badge around their hats, like railroad conductors, but then they would be sure to change hats, and that would make it worse. In one respect, however, there need be no mistake—whoever takes either of them to be a very generous, wholehearted fellow, will not be mistaken if he finds himself speaking to the other, for in this respect, as in so many others, they are just alike. *N. I. Journal.*

"Out of the Mouth of Babes," etc.

A physician of high standing, an opposer of religion, was about to start for California, when his little child came to him and handed him a Testament, saying, "Pa, you must take this to read on the road." He pushed the child away in a passion, saying that he did not want to be encumbered with any such thing. His wife persuaded him to take it to please the child. On his way to the gold regions he was taken dangerously sick, and his companions were obliged to leave him, as they thought, to die. He became alarmed for his sins, and was about to give up in despair, when he thought of the Testament. He commenced reading it, and his mind was led to take hold of the promises, and to accept of Christ as his Savior. He recovered from his sickness, went to the gold regions, and in a few days since returned rich, not in the treasures of Egypt, but in that more durable substance that fadeth not away, eternal in the heavens.

The Patagonian Missionaries.

The *Spectator* has the following admirable remarks on this distressing story of heroic suffering, evidently prompted by the opposite comments of the *Times*:

"It needs no concurrence in the special enterprise of the Patagonian missionaries to witness with something more than admiration the heroism of Commander Gardiner and his companions—their devotion, their patience, their faithful kindness to each other. Even the cry that is raised against such missions, because in this case they have proved wasteful of human life, is but partially true. The very astonishment betrayed by so many 'gentlemen of England, who stay at home at ease,' shows how much we require a reminder that the power of heroic endurance on behalf of conviction has not died out of the blood of our race. But besides accidental examples like that of the 'Birkenhead' at the southern extremity of Africa, we may cite Franklin and his companions, lost in Arctic America, wandering in search of facts to round off scientific truth; and now Gardiner and his companions perish on the other end of the vast double continent, carrying the Gospel of their faith. The spectacle of the religious zeal which sustained them, which lifted them above their sufferings, made them *rejoice* in the very midst of death, is not altogether unknown to us even here; but displayed on such a scene, it acquires a grandeur, an emphasis, a reality, that must have, to our earthly-wise, the moral effect of a novelty and a surprise not uninstructive. Surely, the spirit which incites such men to raise glorious monuments in the most distant quarters of the globe, is not 'waste!'

"Nor is every mission to be judged by its first failure. Many a ditch before a beleaguered fort has been filled with the bodies of those who were first attempting the victors: were such soldiers *defeated*?

"No doubt the conduct of the missionaries is a gross violation of the economical-moral aphorism, 'Each for himself, and God for us all': the devoted band held that a trust in Divine Power was not incompatible with the service under that power; they held that each should work for the rest, not excepting even the Patagonian; and we have an idea that such views belong to a faith not altogether unknown in this country, though chiefly by name—Christianity. It may be surprising, indeed, that, whatever convictions they had, they should have *acted* upon them—that they should have *persevered*, in spite of 'difficulties'—nay, against their own 'interests'! Such heroic devotion must seem obsolete in the view of the new philosophy; but one great fact proves that it still possesses a stronger hold over the hearts even of the 'gentlemen of England' than that self-sufficient philosophy, and that fact is the instant irresistible burst of sympathy. They buried themselves on the desert shore, but the whole people of England attends their funerals."

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